PRAYERS OF MUHAMMAD

Compiled and translated
By
A. H. FARID

ربنا ظلمنا انفسنا وان لم تغفرلنا
و ترحمنا لنکونن من الخاسرین

★

SH. MUHAMMAD ASHRAF
KASHMIRI BAZAR - LAHORE

PRAYERS OF MUHAMMAD

The Messenger of God

[God Bless and Keep Him]

WITH AN EPITOME OF THE
TEACHINGS OF ISLAM

Compiled and translated by
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ADVOCATE

With a Foreword by
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TO

MY DEAR NIECE

ZUBAIDA KHATOON FARID
M.A., T.D. (London)

WHO NEVER FAILED TO COMFORT
AND HELP ME IN MY SORROWS
AND DIFFICULTIES

I DEDICATE THIS WORK

FOREWORD

Lex orandi, lex credendi. It is a well-understood principle that the best way of discovering the fundamental beliefs of a man is to study the words he uses when he prays. This principle was shown in the saying of a Muslim saint who met with the saint of another faith: "Tell me your names for God, and I will tell you mine."

Perhaps the profoundest names for God cannot be told by any saint, for they cannot be translated into any human language. They are the expression of the soul in her communion with the author of her being, and her lover. The mystics have attempted to find words which faintly hint at what was then expressed, but all such words are confessedly inadequate.

Here we are not concerned with such prayer as that. We are not even concerned with the kind of prayer associated with the word "meditation". We are concerned with what is known as vocal prayer: the prayer which is expressed with the lips, or articulated silently in the mind. Such prayers have a twofold function. They both express the attitude which has given rise to them, and they help to induce that same attitude.

Within vocal prayer can be made distinctions. For instance there is the kind of prayer which is laid upon the members of a religious fellowship as an obligation. This is known as liturgical prayer from the Greek word which denotes a public service to the state. The value of such prayer is its power to mould the individual into membership within a group, and make him one with his fellow creatures in a common offering to the Creator.

If said physically alone, such prayer is offered spiritually in common with others.

Besides liturgical prayer there are the occasional prayers said on various occasions. These sometimes spring up spontaneously from the heart. Sometimes they are prayers which by constant use have become so associated with the occasions on which they are used, that they come readily to mind or lips when the occasion arises. These prayers are not usually of obligation. They are at the choice of the individual, and help to express and mould his personal attitude.

To this last class most of the prayers in this work belong. Those of the Prophets and Messengers of God in the first part are indeed from the Qur'ān, but it is noteworthy that those in the second part are from the traditions. They are, as it were, overhearings of the Prophet, on the actual occasions when they came to be uttered, caught and preserved by his intimates. Their value lies in showing the mind of the Prophet in his daily intercourse with God, and in moulding those who use them afterwards into similar attitudes of mind.

Their value to his followers needs no stressing, but it may be asked why the follower of another Way should read them, and with what profit. The profit does not lie in the discovery of divergences between this way and that, except in so far as such discovery leads to a more earnest study of one's own faith. The profit does lie in finding emphasis laid in the attitude of another on aspects in one's own faith also which have perhaps passed almost unnoticed.

No one can read these prayers without having deepened within him a sense of the Majesty of God, the completeness of His overruling Providence, His concern with every smallest detail of human life. No one can

read them without a challenge to deepen and renew his surrender to the will and purposes of his Creator, or becoming more aware of that constant need for watch and prayer lest he enters into temptation. Every occasion of life is an occasion for its use or misuse. Above all there is a simplicity which comes with a special impact upon our more sophisticated and complex modern minds, a breath of the desert in which Islam was born.

A last word may be said of the translation. Of how accurate it is I am not competent to speak, through ignorance of the original tongue, though I am sure the translator has taken great pains with his work. Whenever I have suggested some slight alteration with a view to polishing the English, he has always had his reasons for that word rather than another, and we have had to find a word which will satisfy those reasons. He has deliberately aimed at a style which has the dignity of the Archaic, rich in associations through long use on men's tongues. I think it will be agreed that he has succeeded in giving the flavour he seeks without injuring the sense. In this way the reader may share something of the quality of the original.

The brief biographical sketches draw their material from Jewish, Christian and Muslim sources. Their purpose is to present a comparative study, so that the reader can tell how far the various accounts agree, and where they differ. They should be therefore of interest and profit to the reader, whichever his own faith may be.

W. Q. Lash

PREFACE TO THE THIRD EDITION

In this edition, the work has been revised and considerably enlarged. A preliminary chapter has been added, which will remind the reader of the blessings and mysterious potency of prayers. After the life-sketch of the Prophet by the late Marmaduke Pickthall, a number of chapters have been introduced which contain the views of eminent Christian writers, on the personality, genius, character, integrity, mission and career of the Prophet.

These newly introduced chapters also explain how the teachings of Islam, which are perfectly in keeping with reason and sound common sense, were wilfully distorted in the West, and how the Islamic faith was painted black, with a view to prejudicing the Christian world against it; and how various kinds of fantastically false and fictitious portraits of the Prophet, describing him as an "impostor," were displayed in the writings of certain unscrupulous missionaries of the Middle Ages, who had realised that it was beyond their power to impede the rapid spread of Islam, through convincing reasoning and honest preaching.

A new chapter has been added at the end of the book which gives an epitome of the teachings of Islam.

The work is read and appreciated by Muslims and non-Muslims alike, since it helps strengthen the faith of its readers in God and His mercy, inspires hope into them, makes them self-confident and brings them consolation and solace in their afflictions. It does not criticise other faiths.

A.H.F.

PREFACE TO THE FIRST EDITION

This book should be on the desk of everyone who believes in God, and is disposed to pray. Whatever may be the faith of the reader, there is nothing in it which is likely to offend him. On the contrary, most of its prayers will, in all probability, console his heart, show him the failings and pitfalls of human nature, help to build up in him an excellent character, evolve his soul, save him from despair, and revolutionise his outlook on life. We take pleasure in repeating the words of His Lordship, the Bishop of Bombay: "No one can read these prayers without having deepened within him a sense of the Majesty of God, the completeness of His overruling Providence, His concern with every smallest detail of human life. No one can read them without a challenge to deepen and renew his surrender to the will and purposes of his Creator, or becoming more aware of the constant need for watch and prayer lest he enters into temptation. Every occasion in life is an occasion for its use or misuse. Above all there is a simplicity which comes with a special impact upon our more sophisticated and complex modern minds, a breath of the desert in which Islam was born."

The work is in two parts. The first part contains all the prayers mentioned in the Holy Qur'ān. In the second part are embodied prayers selected from the Traditions of Muḥammad the Prophet of Islam (God bless and keep him !).

It may be reasonably claimed that there is no lawful human need, desire, or aspiration concerning which a prayer either from the Qur'ān or the Traditions of

Muḥammad, will not be found in the book. The work has been compiled for the benefit of the English-knowing reader who, with the help of the index, can in a moment find out the supplication which suits his purpose, and at the same time—if he accepts the authority quoted—have the satisfaction of praying in the very words of a prophet or righteous human being, loved and referred to by God. The average English-knowing Muslim, who does not understand Arabic, has long felt the need of a work of this nature. As far as I am aware, there is no work, either in Arabic, Persian, Urdu, or English containing a comprehensive collection of supplications, both from the Qur'ān and the Traditions of Muḥammad, neatly arranged as in this work. It might be called "The Muslim's Book of Supplications," and should be near the pillow of every English-knowing reader who is disposed to pray.

The work contains several hundred petitions concerning numerous matters connected with human life, including worship. It is fairly comprehensive, inasmuch as the prayers incorporated therein cover nearly all matters spiritual and temporal to which the human heart legitimately aspires.

The second part of the book contains the same supplications that are embodied in *Ḥizb al-Maqbūl* and they are set in the order adopted in that book. Its compiler Abū Sa'īd Muḥammad Anṣārī (may his soul rest in peace!) has very carefully made the selection, and arranged the prayers systematically. Obviously, they are set by him in the order in which the Prophet used to utter them, on each occasion, during the twenty-four hours of a day, commencing from the time when he went to bed at night, until he retired to it again on the following night. A better setting of them was not

possible ; hence the original order has not been changed. The last part of *Ḥizb al-Maqbūl*, which refers to some chapters and verses of the Qur'ān, has been omitted, it being outside the scheme of this work. The prayers are rendered literally into archaic English which lends force, dignity and charm to the expression of sacred thoughts and feelings.

I have translated the Arabic prayers, and also the verses of the Qur'ān occurring in this work, as I have myself understood them. If there are any errors in the rendering they are imputable to me. Similarly, all the life-sketches of the Prophets and Messengers of God are written by me, except the life-sketch of Muḥammad (God bless and keep him !) which I have borrowed from the late Marmaduke Pickthall's *The Meaning of the Glorious Qur'ān*.

My thanks are due to the Right Reverend W.Q. Lash, M.A. (Cantab), Bishop of Bombay, who has been good enough to go through the entire work, make several useful suggestions, and write the Foreword.

I am also greatly indebted to Mr Bashir Muhammad, Managing Proprietor of the publishers' firm who, fortunately for the book, is a sound scholar of Arabic and English. But for his pains, the readers would not have found the present edition in its elegant form and get-up. His zeal to serve Islam made him devote a good deal of his valuable time to the correction of errors of omission and spelling, which had crept into the first edition of the book. I gratefully acknowledge his assistance in setting, with due care and caution, the Arabic text against its English translation, for arranging the prayers in proper order on each page, and reading through the proofs of the entire work.

ABDUL HAMID FARID

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PART I

Prayers of the Prophets and Messengers of God mentioned in the Holy Qur'ān with their life-sketches

PRAYER

The supreme privilege of man on earth is to knock at the door of the Almighty as much and as frequently as he pleases. However heinous may have been the sins of the suppliant, it is his birthright to approach God to seek His forgiveness, and implore Him to fulfil his wishes. The All-Knowing, All-Hearing Creator and Ruler of the universe is ever ready to give him a patient hearing. If his repentance is sincere, and his resolve to abstain from sinning strong, he is sure to be forgiven. The harder he knocks, the more is he admired and loved by the Beneficent Lord.

The one single purpose for which God has been pleased to send man on earth is the education of his spirit, so that he may be qualified to live eternal life, full of bliss, in a higher scale of existence. But there are countless millions on earth who are living in the present, regardless of the future, absorbed in their earthly duties or enjoyments, in utter indifference to their eternal interests.

Thus the vast majority of mankind in this age of gross materialism are not conscious of the potency and value of regular prayer. Prayer is a mysterious spiritual agency. It has access to God's throne. It brings us His mercy and grace. It is instrumental in helping us to attain our temporal and spiritual ends, satisfying our needs and desires, and in relieving us from sorrows and pains, difficulties and dangers. Prayer always operates as a shield against unforeseen calamities, though it is unperceived and unfelt.

Prayer is, indeed, the voice of faith. Faith in God makes the believer optimistic, so that he can fight the

battle of life, with hope and courage.

> Welcome, pure-eyed Faith, white-handed Hope,
> Thou hovering angel, girt with golden wings. (Milton)

The productive capacity of prayer depends upon the strength and activity of the human soul. What has the spirit to lean on, except faith, in which the human mind finds support and solace. "Ask and ye shall receive"; "Seek and ye shall find"; "Knock and it shall be opened unto you," says the Bible. "Call me, I shall answer you," says the Qur'ān.

Those who are spiritually advanced, and can speak from personal experience, testify that these Divine promises are not false.

It is not suggested that our petitions, one and all, are granted. We cannot claim that our actions are always in conformity with the commandments of God. We go astray, we commit sins. God exposes us to trials and tribulations, sorrows and pains, with a view to bringing us to our senses, and showing us the right path. Sorrow and pain are excellent, efficient teachers for those spirits that recognise God. They often help the speedy evolution of the spirit.

Apart from these considerations, if we continue praying persistently, with faith, vigour and patience, the Beneficent, Merciful Lord is bound to relieve us of the unhappy situation, in which we may have been placed.

It is unfortunate that the atheist, the sceptic, the agnostic who, even in investigating spiritual truths, rely wholly upon their intellect, cannot bring themselves to believe in the existence of God. Their punishment on earth is that they have been denied the consolation, solace and tranquillity, which the believing suppliant forthwith derives from his prayers—spiritual supports which are indispensable in this life of worries

and woes. The almightiness of their intellect or logical thinking cannot relieve them of the mental agony and torture, when they are face to face with difficulties, dangers, accidents and calamities. "Indeed in the remembrance of God (your) hearts will find consolation," says the Qur'ān.

Experience shows that prayers relating to our needs and desires and the reliefs that we seek are not immediately granted. You pray today for the fulfilment of a wish, but it is not certain when your prayer will be granted. Your wish, through the power of your prayer, may be fulfilled immediately, after six months or perhaps after six years. If it is not granted, you are sure to receive some other blessing from God, far better than what you desired. But fervent prayers for quick relief are often immediately granted, unless God decides otherwise. "Seek help with patience and prayer" is the teaching of the Qur'ān. God takes His own time in granting wishes.

There are two Arabic words in common use relating to prayer. They are "Ṣalāt" and "Du'ā". "Ṣalāt," in its Arabic sense, signifies the liturgical form of worship, prescribed by the Prophet. It is the devotional exercise, which is performed by assuming different bodily postures and reciting prayers. "Du'ā" simply means petition or supplication addressed to God by the suppliant while he is walking, standing, sitting or resting. It is without any prescribed form, and may be concerning any matter, spiritual or temporal. In this book we are concerned only with "Du'ā" and not with "Ṣalāt".

ADAM AND EVE

Nothing about Adam and Eve is known which can be rightly called History. Darwin and other biologists have advanced various fantastic theories about the origin of man, in other words, of Adam and Eve, which have incurred the indignation of the religiously-minded. The scientists are proud of their intellectual discourses; but several ṣūfīs, speaking from experience, have held, what sounds paradoxical, that though only a rational being can know God, yet man's intellect, not infrequently, becomes an impediment in the way of his higher spiritual progress. A mystic says, "When the veil of intellect is lifted, all will become clear in the light of faith." It is not our concern to deal with what the scientists say; we are concerned only with what the Scriptures say about our first parents.

The Qur'ānic story concerning the creation of Adam is as follows:—"And when Thy Lord said unto the angels: Behold, I am about to place in the earth a vicegerent, they said: Wilt Thou place therein one who will do evil therein, and shed blood, while we celebrate Thy praise, and sanctify Thee? He said: Behold, I know what ye know not. And He taught Adam all the names (of things) and then set them before the angels, saying: Inform Me of the names of these if ye are truthful. They said: Glory be unto Thee! We have no knowledge saving that which Thou has taught us. Behold, it is Thou Who art the Knower, the Wise. He said: O Adam! Inform them of their names. And when he had informed them of their names, He said: Did I not tell you that I know the secrets of the heavens and the earth, and that I know what ye reveal, and what ye

conceal?

"And when We said unto the angels: Prostrate yourselves, they fell prostrate save Iblīs; he refused and swelled with pride, and became a disbeliever. And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely therefrom, wheresoever ye will; but approach not this tree, lest ye become transgressors. But Satan caused them to slip therefrom, and turned them out of their state (of happiness) wherein they had been. And We said: Get ye down, the one of you an enemy unto the other. And there shall be for you in the earth a dwelling place, and provision for a time" (2 : 30-36).

Some commentators on the Qur'ān hold that the story is allegorical; yet others sincerely believe that the incidents mentioned therein actually did occur.

This narrative of the Qur'ān differs in some respects from that of Genesis wherein there is no reference to the commandment of God to the angels to fall prostrate before Adam, and to the refusal of Iblīs (Satan) to do so, on the ground that he was made of fire, and Adam of clay. Nor does Genesis mention the argument of the angels against man's being placed on the earth as God's substitute which was based on their apprehension that he would spill blood therein and God's silencing them by proving man's superiority over them in knowledge. Further, it does not mention the Devil's seeking respite from God until the Day of Judgment, that he may tempt and lead man to destruction. (See the account of the Devil in 2 : 34-36; 7 : 11-27; 15 : 30-43; 17 : 61-65; 18 : 50; 20 : 116-121; 38 : 74-85 of the Qur'ān.) On the other hand, the Qur'ān does not refer to the Serpent at all, who, as mentioned in Genesis, tempted Adam and Eve.

A tradition of Muḥammad says that having been expelled from heaven, Adam and Eve were cast down on the earth at different places, and after wandering for many years, they eventually met at Mount 'Arafāt, which is situated twelve miles from Mecca.

Both the Old Testament and the Qur'ān agree that man is called into being to rule the earth. The Muslims recognise Adam as the first prophet of God to whom some portions of Scripture were revealed. Concerning the age of Adam, Genesis says:—"And all the days Adam lived were nine hundred and thirty years and he died."

Concerning Adam see 3: 59; 7: 19-25; 20: 115-123 of the Qur'ān.

A short account of Abel and Cain, the two sons of Adam, is found in 5 : 27-31 of the Qur'ān. They are named Hābīl and Qābīl in the traditions of Muḥammad.

PRAYER OF ADAM AND EVE FOR FORGIVENESS AND MERCY

Our Lord ! We have wronged ourselves ; if Thou forgive us not and have not mercy upon us, indeed, we shall be ruined (7 : 23).

رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ
تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ
مِنَ الْخَٰسِرِينَ ﴿٢٣﴾ (الاعراف)

Adam and Eve prayed thus when they were misled in heaven by Satan.

NOAH

It is difficult to determine the date at which Noah lived. In the opinion of the Rabbis, he was born one thousand and fifty-six years after the creation of Adam. The authors of the Greek version of the Old Testament suggest that he must have been born one thousand six hundred and forty-two years after Adam was called into being.

It is impossible to imagine what the world was like in Noah's lifetime, though it is clear from some chapters of the Old Testament and the Qur'ān that the world was in the early stage of primitive civilisation, and Noah lived amidst a race enjoying the benefits thereof. The Anti-Diluvian race had attained a sad pre-eminence in all that was evil. "The earth was filled with violence," and whatever the political and social life of the people may have been, their moral life was inconceivably wicked. Before the Deluge, Noah spent long years in condemning sin and wickedness, in preaching righteousness and warning people of an impending catastrophe.

The long and laborious life of Noah, replete with trials and tribulations, hazards and setbacks, threats and intimidations from his enemies, extending over a period of 950 years, passed in fighting idolatry, sin and wickedness. The devastating flood destroyed the people among whom he had lived and preached for nearly six centuries. The only reward which he received from them for his efforts was unrelenting persecution. Noah, full of grief, cried unto his Lord: "My Lord! Behold, night and day did I call unto my people, but my calling increased them not save in aversion from me. Behold! Whensoever I called unto them (to believe in Thee), that Thou mightest forgive them, they put their fingers in their ears,

and covered themselves with their garments and persisted (in their wickedness), and magnified themselves in pride. . . . They plotted a terrible plot (against me). They said (unto one another): Ye shall certainly not forsake your deities; neither shall ye give up (worshipping your idols) Wadd, nor Suwa, nor Yaghūth and Ya'ūq and Nasr." Finally Noah prayed as in prayer 4, page 13. The last 350 years of his life which he passed in a region somewhere near Mount Jūdī were, perhaps, comparatively less trying.

The Qur'ān has characterised Noah as "Amīn" (The Faithful). See 26 : 107. The Qur'ān does not suggest that the Deluge was universal. It mentions that all the wicked members of Noah's race including his wife and son perished in the great Flood. Noah prayed for his son, but his petition was rejected by God. Al-Baiḍāwī (a commentator of the Qur'ān) says that it took Noah two years to build the Ark, wherein he and his followers sailed and were saved from perishing in the Flood, and that Noah and his followers went into the Ark on the tenth of Rajab, and came out of it on the tenth of Muḥarram, which means that he and his followers were in the Ark for complete six months.

In 1609, a Dutchman, at Haroon, built a vessel on the model of Noah's Ark as described in Genesis. It was capable of holding much more than others differently shaped, though of equal cubical dimensions.

Some years ago it was reported that an ark was discovered whose construction agreed with the description given in Genesis of Noah's Ark. It was first spied on Mount Ararat in Armenia, by the companion of Vladimir Roskovissky (a Russian pilot) while the two were flying over the Mount before the First World War. Some observers conjectured that it might possibly

be Noah's Ark. But this conjecture did not receive any scientific support. According to a tradition of the Prophet the Ark landed at Mount Jūdī.

The Qur'ān refers to Noah's life frequently. Respecting his Mission, the Deluge, and the Destruction of his folk, see 7 : 59-64; 10 : 71-73; 11 : 25-49; 17 : 3; 21 : 76-77; 23 : 23-32; 25 : 37; 26 : 105-121; 29 : 14-15; 37 : 75-83; 53 : 52; 54 : 9-16; 57 : 26; 66 : 10; 71 : 1-28 of the Holy Qur'ān.

NOAH'S PRAYERS

1. My Lord! Help me, for they accuse me of imposture (23 : 26).

رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ ﴿٢٦﴾
(المؤمنون ٢٣)

2. My Lord! Behold, my people treat me as a liar. Therefore judge Thou between me and them with judgment, and deliver me and the believers who are with me (26 : 117-118).

رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ
بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي
وَمَن مَّعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾
(الشعراء ٢٦)

3. (My Lord!) Behold, I am vanquished, so help (me) (54 : 10).

أَنِّي مَغْلُوبٌ فَانتَصِرْ ﴿١٠﴾
(القمر ٥٤)

4. My Lord! Leave not in the land one dweller from among the disbelievers. For indeed, if Thou leave them, they will send astray Thy bondmen, and will beget none save wicked ingrates. My Lord! Forgive me and my parents, and him who entereth mine house believing, and believing men and believing women, and increase the evil-doers in naught save perdition (71 : 26-28).

رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ
الْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن
تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا
يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَبِّ
اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن
دَخَلَ بَيْتِيَ مُؤْمِنًا وَ
لِلْمُؤْمِنِينَ وَالْمُؤْمِنَٰتِ وَلَا تَزِدِ
الظَّٰلِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾ (نوح ٧١)

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1. When Noah's people treated him as a liar, he prayed thus.

2. Noah's people threatened that they would stone him to death, if he did not cease preaching. Thereupon he prayed thus.

3. Noah's people denied him, and repulsed him, and called him a madman. So he prayed thus.

4. When Noah's people persecuted him, and threatened to stone him to death, and would neither follow his preaching nor allow him to preach, he cursed them thus.

5. In the name of God be its sailing and its mooring. Behold! My Lord is, indeed, Forgiving, Merciful (11 : 41).

بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا ۭ
اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ﴿٤١﴾
(هود ١١)

6. My Lord! My son is of mine household, and behold, Thy promise is true, and Thou art the Most Just of Judges (11: 45).

رَبِّ اِنَّ ابْنِيْ مِنْ اَهْلِيْ وَ
اِنَّ وَعْدَكَ الْحَقُّ وَاَنْتَ اَحْكَمُ
الْحٰكِمِيْنَ ﴿٤٥﴾ (هود ١١)

7. My Lord! I seek refuge in Thee, lest I ask of Thee aught whereof I have no knowledge. Unless Thou forgive me, and have mercy upon me, I shall be of those who are ruined (11 : 47).

رَبِّ اِنِّيْٓ اَعُوْذُ بِكَ اَنْ اَسْـَٔلَكَ
مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ۭ وَاِلَّا تَغْفِرْ
لِيْ وَتَرْحَمْنِيْٓ اَكُنْ مِّنَ
الْخٰسِرِيْنَ ﴿٤٧﴾ (هود ١١)

8. My Lord! Disembark me with a blessed disembarking, for Thou art the Best of Disembarkers (23 : 29).

رَّبِّ اَنْزِلْنِيْ مُنْزَلًا مُّبٰرَكًا وَّ
اَنْتَ خَيْرُ الْمُنْزِلِيْنَ ﴿٢٩﴾
(المؤمنون ٢٣)

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5. When the Deluge came on, and Noah and his people went aboard the Ark which he had made, he prayed thus.

6. Noah prayed to God thus to save his son from being drowned.

7. When God refused to save Noah's son from being drowned and rebuked Noah for praying for a disbelieving son, Noah prayed thus for forgiveness.

8. While Noah and his followers were sailing in the Ark, God bade Noah pray thus. The prayer begins with "Say".

ṢĀLIḤ

Al-Baiḍāwī says:—"Ṣāliḥ was the son of 'Ubaid, the son of 'Āṣif, the son of Masīḥ, the son of 'Ubaid, the son of Ḥaḍīr, the son of Thamūd." He was sent by God as His messenger to the tribe of Thamūd who had fallen into idolatry and sin. Ṣāliḥ lived and preached after Noah and Hūd, and before Abraham. The Thamūdists amongst whom he was raised were the posterity of the tribe of 'Ād. The Thamūdists first dwelt in Yaman, but having been expelled from there by Ḥunaif the son of Saba, they eventually took shelter in the territory of al-Ḥijr which is situated between Madīnah and Syria, in the province of al-Ḥijāz.

The Thamūdists had inherited the art and science, the civilisation and culture of the 'Ādists, and also their idolatry and wickedness. God therefore raised Ṣāliḥ amongst them after his predecessor Hūd. His tribe refused to be reformed, and in spite of his remonstrances persisted in worshipping idols and committing sins. Some of them called upon him to pray to God to send them a she-camel answering their description, that they might recognise him and his mission. In pursuance of this challenge Ṣāliḥ prayed to God; and a she-camel was sent; but the Thamūdists still persisted in their disbelief and wickedness, and hamstrung the she-camel. "So their Lord doomed them for their sin" and destroyed them with an earthquake.

Although one brief prayer of Ṣāliḥ is mentioned in the Holy Qur'ān, it is the cry of a broken heart. The Qur'ān refers to his life frequently. (See 7 : 73-79; 11 : 61-68; 26 : 141-159; 27 : 45-53 of the Holy Qur'ān.)

Ṣāliḥ's name is not clearly mentioned in the Old

Testament. Bochart is of opinion that he must be Peleg the son of Eber of Genesis XI: 16. D. Herbelot thinks, he must be Salah the son of Arphaxad of Genesis XI: 13.

THE PRAYER OF ṢĀLIḤ

1. My Lord! Help me, for they accuse me of imposture (23 : 39).

رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ ﴿٣٩﴾

(المؤمنون ٢٣)

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1. When Ṣāliḥ's people charged him with imposture, he prayed thus.

ABRAHAM

Among the names of the remote past, none is more illustrious than that of Abraham, "The Patriot," "The Friend of God," "The Father of the Faithful," for it is from him that the three great communities of mankind, namely, the Jews, the Christians, and the Muslims, claim to have received their heritage of faith.

It appears from the Bible Chronology that he was born more than two thousand years before Christ, about sixty years before the death of Noah, and not more than two hundred and fifty years after the Deluge. He was born on one of the hill-pastures of the northern Euphrates in the tent of his father Terah, better known by his surname Ādhar.

The Holy Qur'ān refers to his life frequently. His contemplation upon God's creation, building up an unshakable faith in One Living Eternal God and preaching the same to the people regardless of his own life, demolishing the idols of the Chaldeans, trials and tribulations, being cast into a fiery furnace by his folk on account of his faith at the instance of Nimrod, miraculous escape therefrom, migration from his native land to Canaan, attempt to sacrifice his son at the altar of the Almighty God, reconstructing the Ka'bah (the House of God) at Mecca with his son Ishmael, and his conveying the Divine message to the people, are mentioned in different chapters of the Qur'ān. The Qur'ān says: "Behold, Abraham was mild, imploring, penitent" (11 : 75).

His preaching the Doctrine of the Unity of God which is the basis of every religion worthy of its name, at the risk of his life, and his petitions to God which are mentioned below show how he fulfilled his mission

of prophethood. The Muslims believe that Abraham was one of those upon whom God bestowed His blessings without stint; hence they are taught to pray: "O God! Shower Thy blessings upon Muḥammad and the followers of Muḥammad even as Thou didst shower Thy blessings upon Abraham and the followers of Abraham."

Most of the Muslims hold that it was Ishmael whom Abraham offered as a sacrifice at the altar of God; the Jews and the Christians, however, maintain that it was Isaac. Though the name of the son who was offered as a sacrifice is not mentioned in the Qur'ān, there is a reliable tradition of Muḥammad (God bless and keep him!) supporting the Islamic view. There is no denying the fact that Abraham's character rises to its loftiest grandeur when he unhesitatingly attempts to sacrifice his beloved son. Concerning Abraham, see 2 : 124-136, 258, 260; 3 : 64-67; 4 : 125; 6 : 75-85; 9 : 114; 11 : 69-76; 14 : 35-41; 15 : 51-60; 16 : 120-123; 19 : 41-49; 21 : 51-72; 22 : 26-29; 26 : 69-89; 29 : 16-17, 24-27; 37 : 83-113; 38 : 45-47; 43 : 26-28; 51 : 24-37; 57: 26; 60: 40 of the Holy Qur'ān.

ABRAHAM'S PRAYERS

1. Our Lord! In Thee do we trust, unto Thee do we turn repentant, and unto Thee is (our) journeying. Our Lord! Expose us not for trial unto those who disbelieve, and forgive us, our Lord! Behold, it is Thou who art the Mighty, the Wise (60:4-5).

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ (٤) رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ (٥) (الممتحنة ٦٠)

2. My Lord! Bestow upon me wisdom, and join me to the righteous. And appoint for me a reputation for truth among posterity. And make me one of the heirs of the Garden of Delight. And pardon my father. Behold, he has been one of the erring. And abase me not on the Day when they will be raised up, the Day when neither wealth nor sons shall avail, save unto him who cometh unto God with a whole heart (26 : 83-89).

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ (٨٣) وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ (٨٤) وَاجْعَلْنِي مِن وَرَثَةِ جَنَّةِ النَّعِيمِ (٨٥) وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ (٨٦) وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ (٨٧) يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ (٨٨) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (٨٩) (الشعراء ٢٦)

3. Behold! I am going to My Lord, Who will guide me. My Lord! Grant me to be of the righteous (37: 99-100).

إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ (٩٩) رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (١٠٠) (الصافات ٣٧)

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1. Abraham prayed to God thus not to expose him and the believers to a severe trial by allowing the disbelievers to persecute them.

2. This was Abraham's prayer for himself and his father.

3. When Abraham was persecuted by his people he departed from them. On the eve of his departure he prayed thus. As he was childless, he prayed also for a son.

4. (Abraham and Ishmael prayed) :—Our Lord ! Accept this (service) from us. Behold, it is Thou Who art the Hearer, the Knower. Our Lord ! Cause us to be resigned unto Thee, and of our seed (create) a nation resigned unto Thee, and show us our holy rites, and relent toward us. Behold, it is Thou Who art the Relenting, the Merciful. Our Lord ! And raise up for them a messenger from among themselves who shall recite unto them Thy revelations, and shall teach them the Scripture and the wisdom, and shall purify them. Behold, it is Thou Who art the Mighty, the Wise (2 : 127-129).

رَبَّنَا تَقَبَّلْ مِنَّا ؕ اِنَّكَ اَنْتَ
السَّمِيْعُ الْعَلِيْمُ ۝ رَبَّنَا
وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَ
مِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً
لَّكَ ۪ وَاَرِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَا ۚ اِنَّكَ اَنْتَ التَّوَّابُ
الرَّحِيْمُ ۝ رَبَّنَا وَابْعَثْ فِيْهِمْ
رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ
اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَ
الْحِكْمَةَ وَيُزَكِّيْهِمْ ؕ اِنَّكَ اَنْتَ
الْعَزِيْزُ الْحَكِيْمُ ۝

(البقرة ٢)

5. My Lord ! Make this (Mecca) a secure region, and provide for its people fruits, for such of them as believe in God and the Last Day (2 : 126).

رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّ
ارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ
اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

(البقرة ٢)

6. My Lord ! Make this region secure, and preserve me and my children from worshipping idols. My Lord ! Behold, many of mankind have they led astray.

رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّ
اجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ۝
رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا

4. Abraham and his son Ishmael prayed thus while they were raising the foundation of the Ka'bah (known as the House of God) at Mecca.

5. Abraham prayed for Mecca and its people thus.

Therefore, whosoever shall follow me, he, indeed, shall be of me. And whosoever shall disobey me, then, indeed, Thou art Forgiving, Merciful. Our Lord! Behold, I have caused them of mine offspring to settle in an uncultivatable valley nigh unto Thy Holy House so that, our Lord, they might be constant in offering Ṣalāt. Therefore, make Thou the hearts of some men to yearn toward them, and provide Thou them with fruits, that happily they may be thankful. Our Lord! Behold, Thou knowest that which we conceal and that which we reveal. Naught is hidden from God either in the earth or in heaven. Praise be to God, Who hath vouchsafed me in (mine) old age Ishmael and Isaac! Behold, my Lord is, indeed, the Hearer of prayer. My Lord! Make me a strict observer of Ṣalāt; and some of my posterity also. Our Lord! And accept my prayer. Our Lord! Forgive me and my parents, and also believers on the Day whereon the account shall be taken (14 : 35-41).

مِّنَ النَّاسِ ۚ فَمَن تَبِعَنِي فَإِنَّهُ
مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ
غَفُورٌ رَّحِيمٌ ﴿٣٦﴾ رَّبَّنَا إِنِّي أَسْكَنتُ
مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي
زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً
مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ
وَارْزُقْهُم مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ ﴿٣٧﴾ رَبَّنَا إِنَّكَ تَعْلَمُ
مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ
عَلَى اللَّهِ مِن شَيْءٍ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ ﴿٣٨﴾ الْحَمْدُ لِلَّهِ
الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ
إِسْمَاعِيلَ وَإِسْحَاقَ ۚ إِنَّ رَبِّي
لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾ رَبِّ اجْعَلْنِي
مُقِيمَ الصَّلَاةِ وَمِن ذُرِّيَّتِي ۚ
رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾ رَبَّنَا
اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾
(ابراهيم ١٤)

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6. This was Abraham's prayer for himself, his sons, his posterity, for Mecca and its people, and for his parents and believers.

LOT

Al-Baiḍāwī states that Lot was the son of Haran; the son of Ādhar and consequently a nephew and contemporary of Abraham. With his uncle Abraham, he migrated from Chaldea to Palestine. Some Christian writers say that Lot was born in Ur, and went with Abraham to Haran and from there to Canaan. The tribes of Abraham and Lot encamped together for many years after their migration; but when they grew too numerous to find pasturage on a single tract, they separated. Lot selected the plain of Jordan in the neighbourhood of Sodom and Gomorrah which were then situated somewhere near the Dead Sea.

Lot was raised as an apostle to reclaim the inhabitants of Sodom and Gomorrah and the neighbouring cities, who were wicked disbelievers and indulged in unnatural pleasures. No community of mankind of the remote past was ever so depraved in character as the people of Sodom. Besides disbelief and idol-worship, highway robbery was the order of the day. Lost to all sense of shame and honour, sodomy was boastfully practised in open assemblies in defiance to Lot's teaching. For years Lot preached to his people to believe in One God, to practise righteousness, and give up the hateful vice to which they were addicted; but in vain.

God sent two angels in human form who first visited Abraham and having informed him that their mission was to destroy the sinners of Sodom and Gomorrah, came to the house of Lot, and stayed with him as his guests for some time. They looked charming youths. The lustful people of the city besieged the house of Lot to get them. Lot remonstrated and struggled hard to save the youths from the hands of the

sinners. Verse 77 of sūrah 11 of the Qur'ān reads thus: And when Our messengers came unto Lot, he was grieved on their account, and knew not how to protect them. He said: "This is a distressful day!" Lot even went the length of offering his daughters to the besiegers, but they would not yield. Suddenly God rained down upon them stones of clay and overthrew the whole city. Verse 82 of the same sūrah reads: "And when Our decree came to pass, We overthrew their city, and rained down upon it stones of clay one after another."

The Qur'ān recognises Lot as a prophet, and esteems him in great veneration as a righteous man of unblemished character. The indictment against his daughters which is mentioned in the Old Testament finds no place either in the Qur'ān or the traditions of Muḥammad. Today it is agreed that the scandalous story concerning his daughters cannot be regarded as history. Some eminent Christian writers have held that it is without foundation, and that the scandal was spread by certain tribes who were actuated by national rivalry. References to Lot are found in various chapters of the Qur'ān. (See 6 : 86; 11 : 77-83; 15 : 59-77; 21 : 74-75; 26 : 160-173; 27 : 54-58; 29 : 32-35; 37 : 133-138; 54 : 33-38; 60 : 10 of the Holy Qur'ān.)

PRAYERS OF LOT

1. Behold, I am a fugitive unto my Lord. Behold, it is He Who is the Mighty, the Wise (29 : 26).

إني مهاجر إلى ربي إنه هو العزيز الحكيم ﴿٢٦﴾
(العنكبوت ٢٩)

2. My Lord! Deliver me and mine household from what they do (26 : 169).

رب نجني وأهلي مما يعملون ﴿١٦٩﴾
(الشعراء ٢٦)

3. My Lord! Help me against the corrupt people (29 : 30).

رب انصرني على القوم المفسدين ﴿٣٠﴾
(العنكبوت ٢٩)

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1. Lot was a nephew of Abraham. He accepted Abraham's teachings, and also exile with him. In this prayer he has expressed his faith in God.

2. The inhabitants of Sodom, among whom Lot lived and preached, were wicked disbelievers who used to indulge in unnatural pleasures. Lot preached to them: "What! Of all creatures do ye come unto the males, and leave ye your wives whom your Lord hath created for you? Nay, ye are froward folk." They said: "If thou desist not, O Lot, thou shalt surely be one of the banished." He said: "Indeed, I am one of those who abhor your conduct." Then he prayed thus.

3. Verses 28 and 29 show the occasion when this prayer was made. They are as follows:—"And (remember) Lot, when he said unto his people: Behold, ye commit lewdness such as no creature did before you. Do ye approach lustfully unto men and cut the road and commit wickedness in your meetings? But the only answer of his folk was to say: "Bring God's doom upon us if thou art a man of truth." Thereupon Lot prayed thus.

JOB

Some modern critics are of opinion that Job is a fictitious person, and that the Book of Job is a pure fiction though of great ethical value.

Job lived in the land of Uz, a district somewhere in the region of Bashan, across the Jordan. It is difficult to determine the date at which he lived. But the descriptions of the manners and customs given in the Book of Job breathe of the earliest times. It may reasonably be argued that he belonged to the Patriarchal age, and undoubtedly, like Abraham, was at the head of a great pastoral household. According to the Qur'ān, he was of the progeny of Noah (see 6 : 84 of the Qur'ān). Some commentators of the Qur'ān say that he was of the family of Essau the son of Isaac, the son of Jacob, the son of Abraham. He possessed immense wealth in flocks and herds. Seven thousand sheep and three thousand camels grazed over his pastures. Five hundred yokes of oxen helped to till the wide stretches of land he possessed. Five hundred she-asses supplied milk to his family and attendants, and provided the means of easy travelling, and of state. Like an Eastern Emir his household was very great. Surrounded by patriarchal glory and wealth, he and his family lived in happiness, and his position seemed beyond the reach of misfortune. (See the Book of Job.)

Suddenly a series of awful catastrophes such as no human being can bear, without the help of God, befell him in rapid succession. The tale of his trials and tribulations is most artistically told in the Book of Job, which is a very moving part of the Old Testament, and possesses great poetic beauty. The narrative is

touching and dramatic in the highest degree. Job's calamities are described thus: "And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job, 1 : 14-21). Job's last calamity was a virulent type of leprosy which attacked him.

No mention is found either in the Qur'ān or in any authentic tradition of Muḥammad of Job's three friends, Eliphaz the Temanite, Biladad the Shuhite, and Zophar the Naamathite, or of their controversy with Job, or of Job's despair which has been described with

such poetic art in the Book of Job. On the contrary, the Qur'ān speaks of his strength of character, and unshaken belief in the grace and mercy of God. It says: "Behold, We found him (Job) steadfast. How excellent a bondman! Behold, he was ever turning in repentance (to his Lord)."

The Old Testament and the Qur'ān agree that he successfully stood the trial to which God had subjected him. He was cured of the loathsome disease from which he suffered for long years, and the Beneficent God once again restored his family to him, and gave him double the wealth he formerly possessed. He died a powerful Emir possessing immense wealth and dignity, honoured and feared by the people of the land in which he lived.

Concerning Job, see 21 : 83-84; 38 : 41-44 of the Holy Qur'ān.

PRAYERS OF JOB

1. (My Lord!), Behold, evil hath afflicted me, but Thou art the most Merciful of those who show mercy (21 : 83).

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾ (الانبياء ٢١)

2. (My Lord!), Behold, Satan hath afflicted me with distress and torment! (38 : 41).

أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ (ص ٣٨)

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1. In his affliction Job uttered this and the following prayer. The verse which follows this prayer runs thus : "So We heard him and relieved him from the evil which was upon him, and We restored unto him his household, and the like thereof along with them a mercy from Our Presence, and a remembrance for the worshippers."

JOSEPH

Joseph the grandson of Abraham, and the eleventh son of Jacob, the elder of the two sons of Rachel, was born in Haran. It may reasonably be argued that he ruled as governor of Egypt in the reign of the later Hyksos Kings about sixteen or seventeen hundred years before Christ. Al-Baiḍāwī says that certain Jewish Rabbins instigated the Q̰ureysh, to call upon Muḥammad, with a view to testing him, to mention in detail the circumstances under which Jacob's family went down into Egypt. God thereupon revealed chapter 12 of the Q̰ur'ān, wherein is contained a short account of Joseph's life. The Q̰ur'ān calls it "the best of narratives". It throws abundance of light on the extraordinary strength of character of Joseph, his unshaken trust in God, and his fortitude.

Since Joseph was handsome, able, thoughtful and righteous, Jacob loved him more than his other sons. His brethren grew jealous of him. When he was barely seventeen, they hatched a plot to get rid of him. They persuaded their father to allow him to accompany them, "that he may enjoy himself and play," and they promised to "take good care of him". Having taken him along with them, they threw him into a well. A caravan from Midian (or Madyan), which was proceeding to Egypt, rested near the well. The water-drawer of the caravan (who, according to the Muslim chroniclers, was Malik ibn Dhur of the tribe of Khuzā'ah) went to the well to draw water, and drew him up from the well. He was sold as a slave in Egypt. Q̰itfār (known in the Old Testament as Potiphar) purchased him hoping that he might prove useful to him, or that he might adopt him as a son. Joseph soon gained the confidence of his

master and became the chief manager of his affairs.

"When he (Joseph) reached his prime, God gave him wisdom and knowledge. And she in whose house he was asked of him an evil act; she bolted the doors and said: Come! He said: I seek refuge in God, behold, He is my Lord Who hath treated me honourably. Behold! The wicked never prosper" (12 : 22-23). His lover threatened to send him to prison, if he did not yield to her passion. He refused to sin and prosper, and preferred to resist sin and suffer. He was imprisoned.

His two fellow-prisoners asked him the interpretation of their dreams. Before interpreting their dreams he preached to them that they should give up idol-worship and believe in God, the One, the Almighty. He correctly interpreted their dreams. Sometime thereafter, the king of Egypt dreamt a dream which none could interpret. Joseph, on the recommendation of one of his co-prisoners who had been released, was asked to interpret the dream of the king. He did it. Thus he came in contact with the king who appointed him his minister.

When the famine concerning which the king had dreamt came, Joseph's brethren went to Egypt to buy corn. Since Joseph was the custodian of the corn of Egypt, his brethren came in contact with him. Thus, eventually, his father and brethren settled down in Egypt. The story of the Qur'ān agrees in material particulars with the account given in the Old Testament concerning Joseph.

The Muslims are not inclined to admit the charges levelled against Joseph by some eminent European writers, to the effect that in his youth Joseph had some degree of vanity which made him rather unpleasant company; that when he was invested with authority,

he treated the people whom he ruled in a way which, judging by the standard of today, would be pronounced tyrannical and unjust; that he tried to enrich and strengthen the throne of his king at the expense of the subjects. Islam esteems him as an innocent prophet, thoughtful, able, kind, forgiving and merciful. God tried him, and he stood the trial, without allowing his trust in God to be shaken for a moment.

Concerning Joseph, see 6 : 84; 12 : 4-102; 40 : 34 of the Holy Qur'ān.

PRAYERS OF JOSEPH

1. My Lord! Prison is dearer unto me than that unto which they invite me, and if Thou turn not away their snares from me, I shall incline unto them, and be one of the foolish (12 : 33).

رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا
يَدْعُونَنِيٓ إِلَيْهِ ۚ وَإِلَّا تَصْرِفْ
عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ
وَأَكُن مِّنَ الْجٰهِلِينَ ﴿٣٣﴾ (يوسف ١٢)

2. My Lord! Thou hast given me some dominion, and hast taught me something of the interpretation of events (seen in dreams); O Originator of the heavens and the earth! Thou art my Guardian in the world and the Hereafter. Cause me to die a Muslim,* and join me with the righteous (12 : 101).

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَ
عَلَّمْتَنِي مِن تَأْوِيلِ الْأَحَادِيثِ ۚ
فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ أَنتَ
وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي
مُسْلِمًا وَأَلْحِقْنِي بِالصّٰلِحِينَ ﴿١٠١﴾
(يوسف ١٢)

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1. Having been thrown into a well by his brethren, then rescued by someone, Joseph eventually came to Egypt as a slave. The wife of his master fell in love with him. When he refused to yield to her passion she threatened to send him to prison. She invited other women to tempt him; thereupon Joseph prayed thus.

2. When Joseph became a man of power and position in Egypt, and when his father and brethren at last came to stay with him, he prayed thus.

*"Muslim" literally means one who has surrendered to God.

SHU'AIB

Shu'aib was a prophet. He is not mentioned in the Old Testament. Some commentators of the Qur'ān hold that he is Jethro the father-in-law of Moses who is named in the Old Testament Reuel or Hobab. Jethro was an Arab priest of the Sinai Peninsula. Moses married his daughter Zipporah. Bht Ibn Taimiyyah and some other commentators of the Qur'ān hold that it is wrong to identify Shu'aib with Jethro since Shu'aib belonged to the fourth generation from Abraham, and therefore could not possibly be a contemporary of Moses.

At all events, before the revelation of the Qur'ān, Shu'aib was known to the Arab tradition. Some Muslim writers report that he was the son of Mīkā'īl, the son of Yashjar, the son of Midian. Al-Kassā'ī says that his father's name was Sanun, that he was first called Boyun and afterwards Shu'aib, and adds that he was a handsome man, lean, very thoughtful and of few words.

It seems the people of Midian (a city of Arabia), amongst whom Shu'aib was raised as a prophet, were idolators who used to commit various kinds of crimes, including theft, dacoity, highway-robbery, etc. Their traders used to cheat and defraud people and never gave full measure or weight: hence Shu'aib was sent for their reformation. Verses 85 and 86 of the Holy Qur'ān run thus: "And unto Midian (We went) their brother Shu'aib. He said: O my people! Worship God. Ye have no other God save Him. Behold, a clear proof hath come unto you from your Lord, so give full measure and full weight, and deprive not people of their goods, and create not disorder in the earth after it hath been set aright. This will be better

for you if ye are believers. Lay not in ambush by every road in a threatening attitude hindering in God's path him who believeth in Him; nor seek to make it crooked. And remember when ye were few, He did multiply you, also consider what was the end of the mischievous" (7 : 85-86). But, "the chieftains of his people who were scornful said : We will surely banish thee, O Shu'aib, and those who believe with thee from our township, unless ye return to our religion. He said : What! even though we abhor it?" (7 : 88). Concerning Shu'aib see 7 : 85-93; 11 : 84-95; 26 : 176-190; 29 : 36-37 of the Holy Qur'ān.

PRAYERS OF SHU'AIB

1. Our Lord! Decide between us and our folk with truth, for, Thou art the Best of those who decide (7 : 89).	رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفٰتِحِيْنَ (الاعراف ٧)

1. Shu'aib preached to his people that they should believe in One God, give full measure and full weight, etc. The chieftains of his people were scornful, and said: "We shall drive thee out, O Shu'aib, and those who believe with thee from our township, unless ye return to our religion." Thereupon Shu'aib prayed thus.

MOSES

According to the Old Testament (Exodus) Moses was the son of 'Amrān. Before his birth, Pharaoh, fearing that "the children of Israel were fruitful and increased abundantly, and multiplied" and were fast becoming a very powerful community, "charged all his people, saying, Every son that is born [to a Hebrew woman] ye shall cast into the river, and every daughter ye shall save alive". Hence, when Moses was born, his mother "hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. . . . And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it". Thus Pharaoh's daughter found Moses in the ark, and adopted him as her son. "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. . . . Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian," where Reuel (or Jethro) the priest of Midian who had seven daughters harboured him, and Moses married one of his daughters named Zipporah.

According to some eminent Christian writers, Moses was brought up in the Court of the great

Rameses II, by his only daughter Bithia or Merrhis. His early life was one long unclouded summer morning; for in his youth all the wealth and power of Bithia were at his service. He was duly sent for studies to the University Temple of Zoan, or Heliopolis, where every advantage of the highest culture of the age was at his disposal. It was the Oxford of ancient Egypt, the foremost of the priestly colleges of the land, those of Memphis and Thebes standing only in a secondary rank.

The material parts of Moses's history appear in various chapters of the Qur'ān. The Qur'ān refers to his birth, miraculous preservation in his infancy, exposure, being brought up in the palace of Pharaoh, impediment in his speech, killing accidentally an Egyptian, flying into Midian, watering the flocks of the two daughters of an old man of Midian (who, according to some commentators of the Qur'ān, was Shu'aib), and taking refuge in his house, marrying one of his daughters, serving him for a number of years, seeing the Fire in the Bush in the sacred valley of Ṭuwah below Mount Sinai, speaking with God, being appointed Messenger of God, receiving the tablets and God's commandments, also receiving the power of working miracles (the nine clear tokens of God as proofs of his mission), expressing his desire to see God.

The Qur'ānic narrative concerning the earlier part of Moses's life very much differs from that of Exodus II. In the Qur'ān there is no reference to Pharaoh's daughter at all; in her place Pharaoh's wife (whose name according to a tradition of Muḥammad was Āsia) is mentioned. Verse 9 of Sūrah 28 of the Qur'ān reads: "And the wife of Pharaoh said: He (Moses) will be the coolness of the eye for me and for thee. Slay him not. Peradventure

he may be useful unto us or we may adopt him as our son. And they perceived not (the issue of their act)." Further, the Qur'ān does not say, "He looked this way and that way, and when he saw that there was no man, he slew the Egyptian." On the contrary, the Qur'ān suggests that the Egyptian died accidentally when Moses struck him with his fist. There is no reference in the Qur'ān to Reuel (Jethro) and his seven daughters or Zipporah. Instead, an old man of Midian and his two daughters are mentioned, one of whom Moses married.

The Qur'ān also refers to: Aaron, Moses' brother and his henchman, the worship of the golden calf in the absence of Moses, intercourse with Pharaoh and the Fgyptians, Pharaoh's tyranny and his inviting the wizards of he country to defy the supernatural powers of Moses, Moses' triumph over them, the Exodus of the Israelites from Egypt, the drowning of Pharaoh and his army in the Nile.

The nine clear tokens referred to in the Qur'ān were: 1. The Rod; 2. The White Hand; 3. The Famine; 4. The Dearth of Fruits; 5. The Flood; 6. The Locusts; 7. The Vermine; 8. The Frogs; 9. The Blood.

Reference to these nine tokens are in the following verses:

Indeed! We gave unto Moses nine tokens clear proofs (of Our sovereignty) (17 : 101).

Then he flung down his rod, and behold, it was a serpent manifest (7 : 107).

And he drew forth his hand, and behold, it was white for the beholders (7 : 108).

And We seized Pharaoh's folk with famine and dearth of fruits that peradventure they might heed (7 : 130).

And We sent against them the flood, and the locusts, and the vermine, and the frogs, and the blood, a succession of clear

tokens, but they were arrogant and became a guilty folk (7 : 133).

Moses is also named "Kalīmullah," i.e. one who conversed with God. Islam regards him as one of the six eminent prophets of God. The Torah was revealed to him. Moses had two sons, Gershom and Eliezer.

Moses is portrayed in the Q̰ur'ān under three aspects—as (1) a man with some human drawbacks; (2) a leader of indomitable courage and inconceivable fortitude; (3) a prophet or law-giver appointed by God.

Concerning Moses, see 2 : 49-74; 4 : 153, 164; 5 : 20-26; 6 : 154; 7 : 103-155; 10 : 75-92; 11 : 96-99; 17 : 101-104; 18 : 60-82; 19 : 51-53 ; 20 : 9-99; 21 : 48; 23 : 45-49; 25 : 35-36; 26 : 10-68; 27 : 7-14; 28 : 3-48; 29 : 39; 33 : 69; 37 : 114-122; 40 : 23-54; 43 : 46-56; 44 : 17-24; 51 : 38-40; 61 : 5; 79 : 15-26 of the Holy Q̰ur'ān.

PRAYERS OF MOSES

1. My Lord! Behold, I have wronged my soul, therefore forgive me (28 : 16).

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي۔ (القصص ٢٨)

2. My Lord! Since Thou hast favoured me, I shall never-more be a supporter of the wicked (28 : 17).

رَبِّ بِمَآ أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾ (القصص ٢٨)

3. My Lord! Deliver me from the oppressive people (28 : 21).

رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّٰلِمِينَ ﴿٢١﴾ (القصص ٢٨)

4. My Lord! Behold. I stand in need of whatever good Thou sendest down to me (28 : 24).

رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ (القصص ٢٨)

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1. Moses was a Jew as he was one of the descendants of Jacob the grandson of Abraham. He and his people were the descendants of Joseph and his brethren who had settled in Egypt, centuries before Moses was born. Moses was brought up in the palace of Pharaoh from his earliest infancy. When he grew into a man, he saw how Pharaoh and the Egyptians oppressed the Jews for whom he had a natural sympathy. One day he "found two men fighting, one of his own caste, and the other of his enemies, and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said : This is of the Devil's doing. Behold ! He is an enemy and an open misleader." Then he prayed thus. The words between the inverted commas are from the verse preceding this prayer.

2. Having killed the man as mentioned in the above note, Moses repented and prayed for forgiveness. When God forgave him, he prayed thus.

3. The chiefs of the city resolved to slay Moses, as he had killed the man who belonged to their caste. Moses knowing their intention "escaped fearing, vigilant". While he was escaping, he prayed thus.

4. Having escaped from the city, Moses "came to the water of Midian, where he found a whole tribe of men watering ; and he found apart from them two women keeping back (their flocks). He asked them why they were keeping back. They said : We cannot give our flocks to drink till the shepherds return from the water".

They said that their father was an old man. So he watered their flocks for them, then turning aside into the shade he prayed thus.

5. Glory be to Thee! Unto Thee do I turn repentant, and I am the first of true believers (7 : 143).

سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا
اَوَّلُ الْمُؤْمِنِيْنَ (الاعراف ٧)

6. My Lord! Enlarge my breast for me. Make my task easy for me. Loose a knot from my tongue, that they may understand my speech. Appoint for me a minister from my folk, Aaron my brother. Gird up my loins by him. Make him my companion in my task, that we may glorify Thee much, and remember Thee much. Behold, it is Thou Who art ever seeing us (20 : 25-35).

رَبِّ اشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْ
لِيْ اَمْرِيْ وَاحْلُلْ عُقْدَةً مِّنْ
لِّسَانِيْ يَفْقَهُوْا قَوْلِيْ وَاجْعَلْ
لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ هٰرُوْنَ
اَخِي اشْدُدْ بِهٖ اَزْرِيْ وَ
اَشْرِكْهُ فِيْ اَمْرِيْ كَيْ نُسَبِّحَكَ
كَثِيْرًا وَّنَذْكُرَكَ كَثِيْرًا اِنَّكَ
كُنْتَ بِنَا بَصِيْرًا (طٰهٰ ٢٠)

7. My Lord! Forgive me and my brother. Receive us into Thy mercy, for Thou art the Most Merciful of those who show mercy (7 : 151).

رَبِّ اغْفِرْ لِيْ وَلِاَخِيْ وَاَدْخِلْنَا
فِيْ رَحْمَتِكَ وَاَنْتَ اَرْحَمُ
الرّٰحِمِيْنَ (الاعراف ٧)

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5. When Moses became a prophet, he said to God, one day : "My Lord! Show me (Thy Self), that I may gaze upon Thee. He said : Thou wilt not see Me, but gaze upon the mountain. If it stand still in its place, then Thou wilt see Me. And when his Lord revealed His glory to the mountain He sent it crashing down. And Moses fell down senseless, and when he came to his senses, he prayed" thus. The words between the inverted commas are from the verse preceding the prayer.

6 When God bade Moses go to Pharaoh and his people "who had transgressed the bounds" and preach, Moses prayed thus.

7. In the absence of Moses, his people began to worship a calf made "out of their ornaments". Moses had left his people in the charge of his brother Aaron. When Moses returned to his people and saw them worship the calf, he became furious. "He dragged his brother by the (hair of his) head" and perhaps would have struck him, had not his brother explained to him that, finding him weak, the people refused to obey him and intended to kill him. Thereupon Moses prayed thus.

8. My Lord! Show me (Thy Self) that I may behold Thee (7 : 143).

رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَ
(الاعراف ٧)

9. Our Lord! Behold, Thou hast given Pharaoh and his chiefs splendour and riches in worldly life, our Lord, that they may seduce people from Thy way. Our Lord, confound their riches and harden their hearts; for, they will believe not until they see the tormenting punishment (10 : 88).

رَبَّنَآ إِنَّكَ ءَاتَيۡتَ فِرۡعَوۡنَ وَمَلَأَهُۥ
زِينَةٗ وَأَمۡوَٰلٗا فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَۖ رَبَّنَا
ٱطۡمِسۡ عَلَىٰٓ أَمۡوَٰلِهِمۡ وَٱشۡدُدۡ
عَلَىٰ قُلُوبِهِمۡ فَلَا يُؤۡمِنُواْ حَتَّىٰ
يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ۝
(يونس ١٠)

10. My Lord! If Thou hadst willed Thou hadst destroyed them ere this and me also. Wilt Thou destroy us for that which the foolish amongst us have done? It is naught but Thy trial whereby Thou wilt mislead whom Thou wilt and guide whom Thou wilt. Thou art our Guardian; therefore forgive us, and have mercy upon us; for Thou art the Best of those who

رَبِّ لَوۡ شِئۡتَ أَهۡلَكۡتَهُم مِّن
قَبۡلُ وَإِيَّٰيَۖ أَتُهۡلِكُنَا بِمَا
فَعَلَ ٱلسُّفَهَآءُ مِنَّآۖ إِنۡ هِيَ
إِلَّا فِتۡنَتُكَ تُضِلُّ بِهَا مَن
تَشَآءُ وَتَهۡدِي مَن تَشَآءُۖ
أَنتَ وَلِيُّنَا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَاۖ
وَأَنتَ خَيۡرُ ٱلۡغَٰفِرِينَ ۝

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8. While God was speaking to Moses he expressed his earnest desire to behold Him, and prayed thus.

9. When Pharaoh and his people did not cease persecuting Moses and his folk, Moses prayed thus. The next verse says that his prayer was granted.

10. Moses chose out of his people seventy men, and took them to the Mount where God used to speak to him. Knowing the disbelief and wickedness of these men, God sent thunder and lightning, and would have destroyed them if Moses had not interceded by praying thus.

forgive; and write down for us that which is good in this world, as well as in the Hereafter. Behold! Unto Thee we are directed (7 : 155-156).

وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ (الاعراف ٧)

11. I seek refuge in God lest I should be of the foolish (2 : 67).

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾ (البقرة ٢)

12. My Lord! Behold, I have control over none save myself and my brother; therefore, do Thou distinguish between us and the wicked people (5 : 25).

رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾ (المائدة ٥)

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11. When Moses said unto his people: God hath commanded you to sacrifice a cow, they said: Dost thou make us a laughing stock? Thereupon he said. . . .

12. When Moses exhorted his people to enter the Holy Land, which, according to him, God had predestined for them, they refused to obey Him. Thereupon he prayed thus (*vide* 5 : 21).

PRAYERS OF THE FOLLOWERS OF MOSES

1. In God do we put trust. Our Lord! Expose us not for trial to the evil-doing folk, and through Thy mercy deliver us from the disbelieving folk (10 : 85-86).

عَلَى اللّٰهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِينَ ۝ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِينَ ۝ (يونس ١٠)

2. Our Lord! Pour out patience on us, and cause us to die Muslims (7 : 126).

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَّتَوَفَّنَا مُسْلِمِينَ ۝ (الاعراف ٧)

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1. The people of Moses sought the protection of God against the tyranny and oppression of the disbelieving wicked people by praying thus.

2. When Moses triumphed over the wizards they became believers; they fell down prostrate, crying: "We believe in the Lord of the Worlds, the Lord of Moses and Aaron." Seeing this, Pharaoh threatened to cut off their hands and feet upon alternate sides, and crucify every one of them; thereupon they prayed thus.

ĀSIA, THE WIFE OF PHARAOH

"Āsia," according to a tradition of Muḥammad, was the name of Pharaoh's wife, who saved Moses when he was an infant and adopted him as her son. Neither the Old Testament nor the Qur'ān gives her name. The daughter of Pharaoh (Bithia, or Merrhis), who, according to the Old Testament, picked up Moses from the Nile and named him Moses, and adopted him as her son, is referred to neither in the Qur'ān nor in the traditions of Muḥammad.

The Qur'ān refers to four women (in 66: 10-12). The wife of Noah and the wife of Lot are mentioned as instances of disbelieving wicked women, who betrayed their righteous husbands, and (Āsia) the wife of Pharaoh and the Virgin Mary as instances of righteous women. A tradition of Muḥammad mentions the names of four women who attained spiritual eminence. They are: (1) the above-named Āsia; (2) Virgin Mary; (3) Khadījah the first wife of Muḥammad; (4) Fāṭimah, Muḥammad's daughter (the wife of 'Alī).

Some commentators of the Qur'ān say that Āsia was cruelly tormented by Pharaoh, for believing in one God and following the teachings of Moses.

PRAYERS OF ĀSIA, PHARAOH'S WIFE

1. My Lord! Build me a home near Thee in Paradise, and deliver me from Pharaoh and his work, and deliver me from the wrong-doing folk (66 : 11).

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي
الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَ
عَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿١١﴾
التحريم (٦٦)

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1. Āsia was a believer in One God and a pious woman. She abhorred the evil deeds and tyranny of Pharaoh. The prayer throws abundance of light on her character.

PRAYERS OF SAUL'S FOLLOWERS

1. Our Lord! Pour out steadfastness upon us. Set our feet firm, and give us victory over the disbelieving folk (2 : 250).	رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا وَثَبِّتۡ أَقۡدَامَنَا وَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ (البقرة ٢)

1. When Saul's followers "went into the field against Goliath and his hosts, they prayed" thus. "So, they routed them by God's leave, and David slew Goliath" (see 2 : 250-251 of the Holy Qur'ān).

SOLOMON

Solomon literally means "the Peaceful". He was the eldest surviving son of David (by Bathsheba), the third and the last king of United Israel, and the most powerful of all the Jewish monarchs. It may reasonably be argued that he lived and ruled about a thousand years before the birth of Christ. At an early age he ascended the throne of the Jewish monarchy which had been built up by his father David by so many wars and with such toil and care. His reign lasted forty years, during which he built the Temple of Jerusalem, created many memorials of lasting magnificence, brought peace and prosperity to his people, and made himself a name which still survives in the mouth of all civilised nations.

The Qur'ān frequently refers to his life and represents him as an Apostle of God, who delivered God's message to His people and exhorted them to believe in One God and become righteous. "And, indeed, We gave knowledge unto David and Solomon, and they said : Praise be to God Who hath preferred us over many of His believing bondmen !" (27 : 15). He and his father used their knowledge in bringing material and spiritual prosperity to their subjects. With the help of this knowledge Solomon acquired supernatural powers, so that he could rule the wind, understand the speech of the birds, control several invisible creatures such as the spirits, the jinns, the devils, etc. Josephus also speaks of his power over demons.

The report in respect of David's sinning with Bathsheba, Solomon's mother, is not accepted by Islam as true. This allegation against David's character seems inconsistent with the statement of the Bible that

he was "a man after God's own heart". So also neither the Qur'ān nor the traditions of Muḥammad support any of the charges levelled against Solomon, that he was licentious, and that at the close of his life, he fell away to worship the idols of the heathen (2 Kings, XI : 4). Concerning Solomon, see 2 : 102 ; 4 : 163 ; 6 : 84 ; 21 : 78-82 ; 27 : 15-44 ; 34 : 12-14 ; 38 : 30-40 of the Holy Qur'ān.

PRAYERS OF SOLOMON

1. My Lord! Stir me up that I may be thankful for Thy favour wherewith Thou hast favoured me and my parents, and that I may do righteousness that shall be pleasing to Thee, and include me through Thy mercy among Thy righteous bondmen (27 : 19).

رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ
نِعْمَتَكَ الَّتِيٓ أَنْعَمْتَ عَلَيَّ وَ
عَلٰى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضٰهُ وَأَدْخِلْنِي بِرَحْمَتِكَ
فِي عِبَادِكَ الصّٰلِحِينَ ﴿١٩﴾
(النّمل ٢٧)

2. My Lord ! Pardon me and bestow upon me a sovereignty such as shall not become anyone after me. Be hold! It is Thou who art the Most Generous Bestower (38 : 35).

رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا
لَّا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ
إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾
(صٓ ٣٨)

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1. In the verses preceding this prayer it is mentioned that, while Solomon and his armies of the jinns and mankind and of the birds were marching, they reached the valley of the ants. An ant thereupon exclaimed : "O Ants ! Enter your dwellings lest Solomon and his armies crush you unperceiving." Hearing this, Solomon prayed thus.

2. Solomon prayed for forgiveness and sovereignty thus.

BALQĪS, THE QUEEN OF SHEBA

Sheba was famous amongst the ancients as one of the richest countries of the world. It included Yemen and held a part of Abyssinia. The Old Testament mentions that the country was rich in gold and incense, and its people were great traders dealing in costly wares. Their caravans were well known throughout the East. They were also given to raiding and were not averse to the slave-trade. The province of Sheba exported cinnamon, incense, balms, myrrh, spices, gold and precious stones. Its capital was regarded as the largest and finest city ever built by man.

Balqīs the Queen of Sheba who lived approximately a thousand years before Christ was beautiful, prudent and diplomatic. She did nothing without consulting her ministers. Her people loved her and she loved them. She and her people worshipped the Sun. Her visit to Solomon is mentioned in the Old Testament.

A short account of the Queen is given in chapter 27 (verses 22-44) of the Qur'ān. It is mentioned that a Hoopoe informed Solomon of the existence of the Queen, her magnificent throne, and the great wealth of her country. He said: "Behold! I found a woman governing them. She hath been given (abundance) of all things and her's is a magnificent throne" (27:23). Solomon sent her a letter inviting her to his kingdom. She visited Solomon and his country, hoping to impress him with her costly presents; but she failed to do so. On the contrary, having been impressed by the extraordinary opulence of Solomon and his supernatural powers, also realising the weakness of her own intellect, she became a Muslim.

PRAYERS OF BALQĪS, THE QUEEN OF SHEBA

1. My Lord! Behold, I have wronged my soul, and I surrender with Solomon unto God, Lord of the worlds (27 : 44).

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَ أَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٤٤﴾ (النمل ٤٤)

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1. When Balqīs was asked to enter the hall of Solomon which was made of glass, she thought it a pool of water, and bared her legs. When she was disillusioned, she prayed thus.

JONAH (DHUN-NŪN)

Most of the historians are of opinion that Jonah lived in the reign of Jeroboam II of Isŕael, eight hundred years before the birth of Christ. According to the Old Testament, his father's name was Amittai; but the Muslim writers say that Mattai was the name of his mother, and that he was an Israelite of the tribe of Benjamin. He was sent by God to preach and to reclaim the inhabitants of Nineveh which was then a magnificent, thickly populated city, standing near the place where now Mosul stands.

Traditions of the magnificence of Nineveh have been current from the earliest ages, which say that its circuit was nearly fifty miles, that it had walls a hundred feet high, broad enough for three chariots to drive abreast on them. The Book of Jonah describes it as "a great City to God". Its inhabitants had fallen into idolatry and sin and, despite repeated warnings from God, refused to be reformed. So, according to the Book of Jonah, "the word . . . came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jonah, I : 1-2). Jonah, suspecting the mercifulness of God and that his mission would not end in the fulfilment of his prophesies, revolted against it, and tried to escape from it, and (according to some European writers) made his way to the sea-port of Joppa, and took ship in a Phœnician vessel bound to Tharsis, on the Guadalquivir, in Spain.

A storm arose and Jonah believed that he was the cause of it. "And they [that were in the ship] said every one to his fellow, Come and let us cast lots, . . . and the lot fell upon Jonah" (Jonah, I : 7). So at his

request he was thrown overboard. But "the Lord had prepard a great fish to swallow up Jonah" (Jonah, I : 17), which swallowed him, and taking him to the dry land vomited him out. According to the Qur'ān, Jonah's Cry to his Lord, while he was in the belly of the fish was, "There is no god save Thee. Glorified be Thou! Behold, I have been a wrong-doer." This prayer is altogether different from his long supplication given in the Book of Jonah. (See Jonah, II : 1-9.)

After his rescue from the sea, he went to Nineveh and fulfilled his mission, with the result which he had anticipated.

Concerning him the Qur'ān says: "And behold, Jonah, indeed, was of the apostles. When he fled unto the laden ship, and then cast lots, and was of the doomed, and the fish swallowed him, while he was blameworthy. And had he not been of those who glorify (Us) he would have remained in its belly till the Day of Resurrection. Then We cast him on a bare shore, while he was sick, and We caused to grow over him a gourd plant, and We sent him to a hundred thousand (inhabitants), or even more, and they believed, therefore, We gave them comfort for a while" (37: 139-148).

Concerning Jonah, see 4 : 163; 6 : 86; 10 : 98; 21 : 87-88; 37 : 139-148; 68 : 48-50 of the Holy Qur'ān.

PRAYERS OF JONAH (DHUN-NŪN)

1. There is no god save Thee. Glory be to Thee! Behold! I am a wrong-doer (21 : 87).

لَآ إِلٰهَ إِلَّآ أَنْتَ سُبْحٰنَكَ إِنِّي
كُنْتُ مِنَ الظّٰلِمِينَ ﴿٨٧﴾ (الانبياء ٢١)

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1. "Dhun-Nūn" literally means one who belongs to the fish. It is the title of Jonah. When Jonah was thrown into the sea by the inmates of the ship wherein he was sailing, a big fish swallowed him. While he was in the belly of the fish he prayed thus. His prayer was heard and the fish cast him on the sea-shore. Most of the Muslims recite this prayer in their afflictions. It has been the experience of many that the words of the prayer are very telling, and help to move God to compassion. The Qur'ān respecting this prayer says as follows: "And (mention) Dhun-Nūn, when he departed in anger, and thought that We had no power over him. But he cried out in the darkness saying: There is no god save Thee. Glory be to Thee! Behold, I have been a wrong-doer. So We heard his prayer and saved him from the anguish. Thus We save believers" (21 : 87-88).

ḤANNAH

Ḥannah (Ann), according to a tradition of Muḥammad, was the wife of 'Imrān and the mother of Virgin Mary, and consequently an aunt of Zacharias's wife Elisabeth who is called cousin of Mary (in Luke, 1). Some Muslm writers say that she was the daughter of Fakudh.

It is clear from the Qur'ān that she was a righteous woman. Although she was barren and aged, she begged a child of God. God granted her petition. Hoping that the child in her womb was a male one, she dedicated it to the service of God, as mentioned in the prayer given below: but God bestowed on her Mary.

A tradition of Muḥammad says that every person that comes into the world is touched at his birth by the Devil; but since Ḥannah had prayed: "(My Lord!) Behold, I commend her (Mary) to Thy protection, and also her offspring (Jesus) from Satan the Outcast," the Devil could not touch Mary and Jesus.

Nothing worth mentioning is known respecting Ḥannah. The Qur'ān does not support the report contained in the Apocryphal Gospels concerning Mary's parents "Joachin and Ann," that when Mary was three years old, they dedicated her to God at the Temple, where she remained until she was twelve years, etc.

PRAYERS OF ḤANNAH, MOTHER OF MARY

1. My Lord! Behold, I vow unto Thee that which is in my belly for Thy service. Therefore accept it from me. Behold! It is Thou Who art the Hearer, the Knower (3 : 35).

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي
بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۚ
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝

(آل عمران ٣)

2. My Lord! Behold, I have brought forth a female: God knew best what she had brought forth—the male is not as the female, and behold, I have named her Mary, and behold, I commend her to Thy protection, and also her offspring from Satan the Outcast (3 : 36).

رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۗ وَاللَّهُ
أَعْلَمُ بِمَا وَضَعَتْ ۗ وَلَيْسَ
الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا
مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَ
ذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

(آل عمران ٣)

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1. Ḥannah (Ann) expected a son whom she desired to dedicate to the service of God, but God bestowed on her Mary (mother of Jesus) instead of a son. This and the following prayer express her wish and her disappointment.

2. See the note on the preceding prayer.

ZACHARIAS

Zacharias, according to St Luke, was a priest of the Course of Abia, who lived in the days of Herod, the King of Judaea. His wife Elisabeth was one of the daughters of Aaron. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke, I: 6). Since Virgin Mary was the daughter of one of the chiefs, there arose a dispute among the priests of her time as to who should be her guardian. Zacharias claimed to be appointed her guardian on the ground that she was the cousin of his wife Elisabeth. The priests agreed to decide the dispute by casting of lots. Thus twenty-seven of them went to the river Jordan, and threw in their pens. All the pens sank except that of Zacharias. Mary was therefore committed to his care. The Qur'ān refers to this dispute saying: "This is one of the tidings of the unseen (which) We reveal unto thee (O Muḥammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they disputed (the claim)" (3 : 44).

A tradition of Muḥammad says that Zacharias was a carpenter by profession. The Qur'ān has portrayed him as a righteous bondman of God, and referred to him in four different verses, three of which mention his prayers for a righteous son.

The Qur'ān does not support the story mentioned in Luke (I : 20) that Zacharias's disbelief was punished by dumbness which was cured only on the child being brought to be circumcised and named. According to the Qur'ān, when Zacharias prayed to God to appoint for him some token (to indicate when he would have

a son), God said: "Thy token is that, though healthy, thou shalt not speak unto mankind for three nights" (29: 10).

It is reported that Zacharias at the time of the birth of his son Yaḥyā (John the Baptist), was ninety-nine years old, and his wife Elisabeth eighty-nine. Concerning Zacharias, see 3 : 37-41; 6 : 85; 19 : 1-11; 21: 89-90 of the Holy Qur'ān.

ZACHARIAS'S PRAYERS

1. My Lord! Vouchsafe me from Thyself goodly offspring. Behold, Thou art the Hearer of prayer (3 : 38).

رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً
طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ
(آل عمران ٣)

2. My Lord! Behold, the bones of me are weakened, and my head glisteneth with hoariness, and I have never been, O Lord of mine, unblest in my prayer unto Thee. Behold! I fear my kindred after me; for my wife is barren. Therefore, bestow upon me from Thy Presence a successor who shall be mine heir and an heir of the family of Jacob. And make him, my Lord, pleasing unto Thee (19 : 4-6).

رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي
وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ
أَكُن بِدُعَائِكَ رَبِّ شَقِيًّا وَ
إِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي
وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ
لِي مِن لَّدُنكَ وَلِيًّا ۙ يَرِثُنِي
وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ
رَبِّ رَضِيًّا
(مريم ١٩)

3. My Lord! Leave me not childless, though Thou art the Best of heirs (21 : 89).

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ
خَيْرُ الْوَارِثِينَ (الانبياء ٢١)

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1. Zacharias was the guardian of Mary (mother of Jesus). He was childless. He was very old and his wife was barren. He had almost despaired of getting a son. But whenever he went to the sanctuary, he saw that Mary had food. He was surprised to find food there when there was no chance of any food coming in from anywhere. One day he asked Mary : "Whence cometh unto thee this food ?" She replied, "It is from God. God giveth to whom He will without stint." Meditating on the wonderful ways of God, Zacharias became hopeful, and made this and the following two prayers.

2. This is Zacharias's prayer for a son. See the note on the preceding prayer.

3. See the first note of Zacharias's prayer.

JESUS CHRIST

Jesus, whom the Christians regard as the son of God, is esteemed by the Muslims of all sects as one of His most illustrious messengers. The story of his life as told by the Christians is too well known to need repetition here. In this note we briefly refer to the teachings of Islam concerning Jesus for the information of those of our readers who are not acquainted with them, incidentally showing the fundamental differences of the two religions.

Jesus was born at Bethlehem, an ancient city in Palestine, about five miles south of Jerusalem. It is also the birth-place of David. Concerning Mary, Jesus, and his birth, the following verses of the Qur'ān may be noted :

(And remember) when the angels said : O Mary ! Behold, God hath chosen thee and made thee pure, and hath preferred thee above (all) the women of the worlds. O Mary ! Be thou devout toward thy Lord, and prostrate thyself, and bow with those who bow (in worship).

And when the angels said : O Mary ! Behold, God giveth thee glad tidings of a word from Him. His name is Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto God). He shall speak unto mankind in the cradle and in his manhood, and he shall be of the righteous. She said : My Lord ! How shall I have a son when no mortal hath touched me ! He said : So (shall it be). God will create what He will. When He decreeth a thing He only sayeth unto it : Be ! and it is. And He will teach him the Scripture and the wisdom, and the Torah, and the Gospel. He shall be a Messenger to the Children of Israel (and will say unto them), Behold, I come unto you with a sign from your Lord. Behold, I fashion for you out of clay something like a bird, then I breathe into it, and, behold, it is a bird by God's leave. And I heal the blind and the leper, and by God's leave I quicken the dead. And I announce unto you, what ye eat and what ye store

up in your houses. In this, indeed, is a portent for you, if ye are to be believers (3 : 42-49).

And make mention of Mary in the Scripture, when she withdrew from her people to an eastern chamber, and chose seclusion from them, and We sent our Spirit unto her, and it assumed for her the form of a perfect man. She said : Behold, I seek refuge in the Beneficent One from thee; if thou art God-fearing (begone from me !). He said : I am only a messenger of thy Lord that I may bestow upon thee a holy son. She said : How shall I have a son when no mortal hath touched me, and I am not unchaste. He said : So (shall it be). Thy Lord sayeth : It is easy for Me, and We will make him a sign unto mankind, and a mercy from Us. And it is a thing decreed. And she conceived him, and she withdrew with him to a far place (19 : 16-22).

[When Jesus was born] she brought him to her own folk carrying him. They said : O Mary, thou hast come with an amazing thing ! O Sister of Aaron, thy father was not a wicked man, nor was thy mother a harlot. Thereupon, she pointed to him. They said : How shall we talk to one who is in the cradle, an infant ? He spake : Behold, I am the bondman of God. He hath given me the scripture, and hath made me a prophet, and hath blessed me wheresoever I may be, and hath enjoined upon me prayer and almsgiving, so long as I remain alive, and to be dutiful toward her who bore me. And He hath not made me proud, unblest. Peace on me the day I was born, the day I die, and the day I shall be raised to life ! Such was Jesus son of Mary. (This is) a statement of the truth concerning which they doubt. It befitteth not (the majesty of) God, that He should take unto Himself a son. Glory be to Him ! When He decreeth a thing, He only sayeth unto it : Be ! And it is (19 : 27-35).

The Muslims do not believe in the divinity of Christ, nor do they accept the Doctrine of Trinity. They regard him only as a divinely-inspired human being, who worked miracles with the help and permission of God. The Muslims (and Unitarian Christians) hold that he himself never claimed to be a divine being. "Behold ! The similitude of Jesus in the sight

of God is as the similitude of Adam ; He created him of dust, then said unto him : Be ! and he is" (3 : 59). Another verse of the Qur'ān reads thus : "And when God shall say : O Jesus son of Mary ! Didst thou say unto mankind : Take me and my mother as two gods, besides God, he shall say : Glory be to Thee ! It was not for me to say that to which I had no right. Had I said that, verily, Thou wouldst have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Behold ! It is Thou Who knowest things unseen" (5 : 116).

Further, the Muslims do not accept the report of the Crucification of Jesus Christ to be true. They hold that someone else bearing a near resemblance to him was crucified. They contend that such a beloved and exalted Messenger of God would not be made to die such a death. They believe that God "raised him up unto Himself".

> And for their disbelief and for their speaking against Mary a tremendous calumny, and for their saying : We slew the Messiah, Jesus son of Mary, God's Messenger. . . They slew him not, nor crucified him, but it appeared so unto them ; and, behold, those who differ concerning it are in doubt thereof; they have no knowledge thereof, but follow a conjecture. They slew him not for certain but God raised him up unto Himself ; and God is Ever Mighty, Wise (4 : 156-158).

Before the advent of Islam, there were Christians who did not accept the story of the crucification of Jesus as true. George Sale (the translator of the Qur'ān) writes : "It is supposed by several that this story was an original invention of Muḥammad's ; but they are certainly mistaken ; for several sectaries held the same opinion, long before his time. The Basilidians, in the very beginning of Christianity, denied that

Christ himself suffered, but that Simon the Cyrenean was crucified in his place. The Creinthians before them: and the Carpocratians next (to name no more of those who affirm Jesus to have been a mere man), did believe the same thing; that it was not himself, but one of his followers very like him that was crucified. Photius tells us that he read a book entitled "The Journeys of the Apostles," relating the acts of Peter, John, Andrews, Thomas, and Paul; and among other things contained therein, this was one, that Christ was not crucified; but another in his stead, and that, therefore, he laughed at his crucifiers, or those who thought they had crucified him."

In verse 28 of chapter 29 of the Qur'ān, Mary is addressed as sister of Aaron. The Muslim commentators of the Qur'ān have explained this point convincingly. Some non-Muslim writers, who do not believe that the Qur'ān is a divine scripture, have suggested that Muḥammad has confused Mary mother of Jesus with Miriany, sister of Aaron or Moses. This is a senseless suggestion. The Qur'ān has given in detail the history of the two prophets. There is no sense of proportion in the statement that Muḥammad did not know that Moses, Aaron and their sister Miriam lived about twelve hundred years before Jesus and his mother Mary. Even Sale considers this suggestion of the writers as totally absurd. See his note on the verse in question, in his translation of the Qur'ān. Also vide Marmaduke Pickthall's introduction to chapter 3 of the Qur'ān, wherein he mentions that: "The charge of anachronism (against Muḥammad) is absurd, because the whole of the rest of the Qur'ān is against it."

The following expressions are found in the Qur'ān

with reference to Jesus: "Jesus"; "Jesus Son of Mary"; "The Messiah"; "The Word from God"; "The Word of Truth"; "A Spirit from God"; "The Messenger of God"; "The Bondman of God"; "The Prophet of God"; "A Sign unto mankind"; "A Mercy from Us".

There is an authentic tradition, reported on the authority of Abū Hurayrah, to the effect that Muḥammad met Jesus during his heavenly journey referred to in the Qur'ān (17 : 1). He described Jesus to his companions saying: "I met Jesus a man of middle height, of white-red complexion; he looked as though (having taken a bath), he had just come forth from the bathroom."

The Muslims believe that Jesus was born sinless as a result of his grandmother's prayer: "My Lord! —Behold, I have named her Mary, and behold, I commend her to Try protection, and also her offspring (Jesus) from Satan the Outcast." See Ḥannah's prayer on page 58.

Concerning Jesus, see 2 : 87, 136, 253; 3 : 45-59, 84; 4 : 157-159, 163, 171-172; 5 : 17, 46, 72-78, 110-119; 6 : 85; 9 : 30-31; 19 : 19-35; 23 : 50; 33 : 7; 42 : 13; 43 : 57-65; 57 : 27; 61 : 6, 14 of the Holy Qur'ān.

PRAYER OF JESUS SON OF MARY

O God! Our Lord! Send down a table unto us from heaven that it may be a festival unto us, unto the first of us and the last of us, and a sign from Thee, and provide for us sustenance; for Thou art the Best of providers (5 : 114).[1]

اللّٰهُمَّ رَبَّنَآ أَنْزِلْ عَلَيْنَا
مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ
لَنَا عِيْدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَ
اٰيَةً مِّنْكَ وَارْزُقْنَا وَاَنْتَ خَيْرُ
الرّٰزِقِيْنَ ۝١١٤ (المآئدة ٥)

PRAYER OF THE FOLLOWERS OF JESUS

Our Lord! We believe in that which Thou hast revealed, and we follow the messenger (Jesus): therefore, write us down among those who bear witness (to the truth) (3 : 53).[2]

رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَاتَّبَعْنَا
الرَّسُوْلَ فَاكْتُبْنَا مَعَ
الشّٰهِدِيْنَ ۝٥٣ (اٰل عمران ٣)

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1. The disciples of Jesus asked him whether His Lord was able to send down for them a table spread with food from heaven. Jesus said: "Fear ye God if ye are believers." They said: "We desire to eat thereof that we may satisfy our hearts and know that thou hast spoken the truth unto us, and to be witnesses thereof." Thereupon Jesus prayed thus. In the next verse it is suggested, that a table was sent down by God with a threat, that if after that anyone of them disbelieved he would be punished as no other creature was ever punished.

2. The verse preceding the prayer is as follows: "When Jesus became conscious of the disbelief of them (to whom he preached), he cried: Who will be my helpers in the cause of God? The disciples said: We will be God's helpers. We believe in God and bear thou witness that we have surrendered (unto Him)." Then they prayed thus.

PRAYER OF THE PEOPLE OF THE CAVE

Our Lord! Vouchsafe us mercy from Thy Presence, and shape for us a right course in our affair (18 : 10).[1]

رَبَّنَآ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّ
هَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ۝
(الكهف ١٨)

PRAYER OF THE OWNERS OF THE GARDEN

Glory be unto our Lord! Behold, we have been wrong-doers (68 : 29).[2]

سُبْحٰنَ رَبِّنَآ اِنَّا كُنَّا
ظٰلِمِيْنَ ۝ (القلم ٦٨)

PRAYER OF HUSBAND AND WIFE
(*Before the birth of their child*)

(Our Lord!) If Thou bestow on us a sound one, we will surely be of the thankful (7 : 189).[3]

لَئِنْ اٰتَيْتَنَا صَالِحًا لَّنَكُوْنَنَّ
مِنَ الشّٰكِرِيْنَ ۝ (الاعراف ٧)

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1. Before falling asleep the seven Christian youths prayed thus.

2. It was the custom in the East to allow the poor a gleaning of all harvests. The owners of a certain garden wished to deprive the poor of their right, by plucking its fruit next morning. But God destroyed their garden before they could pluck the fruit thereof. When the garden was destroyed they prayed thus.

3. This prayer is part of the verse quoted above. In it God refers to human ingratitude and shaky faith and incidentally cites an instance; that on the occasion of the birth of a child both husband and wife, being apprehensive of the issue, fervently pray thus. But when a child hale and hearty is born to them, they turn ungrateful and ascribe partners unto God in respect thereof. Some commentators have suggested that the aforesaid prayer was uttered by Eve or by Adam and Eve jointly on the occasion of Eve's delivery of her first child. This is a far-fetched interpretation and is rejected by most of the commentators.

PRAYERS OF THE ANGELS

1. The mercy of God and His blessings be upon you! O People of the House, behold, He is Praiseworthy, Glorious (11 : 73).

رَحْمَتُ اللّٰهِ وَبَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ ۚ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ۝ (هود ١١)

2. Our Lord! Thou encompassest all things in mercy and knowledge, therefore forgive those who repent and follow Thy path, and keep them from the torment of hell. Our Lord! And bring them into the gardens of Eden which Thou hast promised them, with such of their fathers and their wives and their children as do right. Behold! It is Thou Who art the Mighty, the Wise. And keep them from evil, and he whom Thou keepest from evil that day, to him indeed Thou showest mercy. That is the supreme triumph (40 : 7-9).

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ۝ رَبَّنَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ ِۨالَّتِيْ وَعَدْتَّهُمْ وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝ وَقِهِمُ السَّيِّاٰتِ ۚ وَمَنْ تَقِ السَّيِّاٰتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهٗ ۚ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝ (المؤمن ٤٠)

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1. The angels who came to Abraham and gave him and his wife good tidings of the birth of Isaac and Jacob, prayed for Abraham and his people thus.

2. The words preceding this prayer are : "Those who bear the Throne (of God) and all who are round about it, hymn the praise of God, and believe in Him, and ask forgiveness for those who believe (saying : Our Lord ! Thou encompasset) etc.

PRAYER OF THE PEOPLE ON THE HEIGHTS

1. Our Lord! Place us not with the wrong-doing people (7 : 47).	رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِيْنَ (الاعراف ۷)

1. Those who are on the Heights (A'rāf) supplicate thus when their eyes are turned toward the dwellers of the fire.

MUHAMMAD

(*Blessings and Peace be on him !*)

The reader will find a Biographical Sketch of Muhammad the Prophet of Islam (blessings and peace be on him !) by the late Marmaduke Pickthall, Translator of the Qur'ān, before the opening chapter of the second part of this book.

PRAYERS OF MUHAMMAD THE PROPHET OF ISLAM AND HIS FOLLOWERS

1. Praise be to God, Lord of the worlds, the Beneficent, the Merciful, Owner of the Day of Requital. Thee (alone) do we worship, and of Thee alone do we beg help. Show us the right path, the path of those upon whom Thou hast bestowed (Thy) favours; not of those with whom Thou art angry, nor of those who go astray (1: 1-7).

الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝
الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ
الدِّيْنِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ أَنْعَمْتَ
عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ
وَلَا الضَّآلِّيْنَ ۝
(الفاتحة ۱)

2. Behold! We are God's; and behold, unto Him we are to return (2 : 156).

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رٰجِعُوْنَ ۝
(البقرة ۲)

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1. This prayer is the opening chapter of the Holy Qur'ān. It is called "Al-Fātihah" and is known by several other names. It is held in great veneration by the Muslims who regard it as the quintessence of the Qur'ān. It is the most essential part of the five daily prayers. Every religious Muslim recites it at least thirty times daily.

2. A believer when tried by misfortunes prays thus. Verses 155-157 read together show the occasion when this supplication is made : "And We will surely prove you with something of fear and hunger, and loss of wealth and lives and fruits ; but bear glad tidings to the steadfast, who say when a misfortune befalleth them : Behold, we are God's and, behold, unto Him we are to return. Such are they upon whom are blessings from their Lord, and mercy; and such are the rightly guided" (2 : 155-157).

3. Our Lord! Give unto us (that which is) good in this world, and (that which is) good in the Hereafter, and keep us from the torment of the Fire (2 : 201).

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً
وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا
عَذَابَ النَّارِ ۝
(البقرة ٢)

4. We hear, and we obey. Thy forgiveness, our Lord (do we implore)—and unto Thee is (our) journeying (2 : 285).

سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝
(البقرة ٢)

5. Our Lord! Condemn us not if we forget or err. Our Lord! Lay not on us such a burden as Thou didst lay on those who have been before us; neither impose upon us, O our Lord, ought which we have not the strength to bear; but forgive us, absolve us, and have mercy upon us. Thou art our Protector. Therefore, give us victory over the disbelieving folk (2 : 286).

رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَّسِيْنَا
اَوْ اَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهٗ عَلَى
الَّذِيْنَ مِنْ قَبْلِنَا رَبَّنَا وَلَا
تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ
وَاعْفُ عَنَّا وَاغْفِرْ لَنَا
وَارْحَمْنَا اَنْتَ مَوْلٰىنَا فَانْصُرْنَا
عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝
(البقرة ٢)

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3. Verses 200-202 of chapter 2 show by whom this prayer is made. They read : "And when ye have completed your devotions, remember God as ye remember your own fathers, or with a yet more fervent remembrance. But of mankind is he who sayeth : Our Lord ! Give us (our portion) in this world, and he hath no portion in the Hereafter. And of them (also) is he who sayeth : Our Lord ! Give unto us (that which is) good in this world, and (that which is) good in the Hereafter, and keep us from the torment of the Fire. They shall have a portion out of that which they have merited. God is swift at reckoning" (2 : 200-202).

4. This and the following, prayer appear in the last two verses of Chapter 2 of the Qur'ān. God says that the believers pray thus.

5. See note on the preceding prayer,

6. Our Lord! Cause not our hearts to swerve after Thou hast guided us aright, and bestow upon us mercy from Thy Presence. Behold, only Thou art the Bestower. Our Lord! Behold, it is Thou who wilt gather mankind together to a Day of which there is no doubt. Behold, God faileth not (His) promise (3 : 8-9).

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ
هَدَيْتَنَا وَهَبْ لَنَا مِن
لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ
الْوَهَّابُ ۝ رَبَّنَا إِنَّكَ جَامِعُ
النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ
إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ۝
(آل عمران ٣)

7. Our Lord! Behold, we believe. So forgive us our sins, and keep us from the torment of the Fire (3 : 16).

رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝
(آل عمران ٣)

8. O God! Owner of sovereignty, Thou givest sovereignty unto whom Thou wilt and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Behold! Thou hast power over all things. Thou causest the night to pass into the day,

اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي
الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ
الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ
مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۖ
بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ۝ تُولِجُ اللَّيْلَ فِي
النَّهَارِ

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6. In the words of the Qur'ān preceding this prayer, it is suggested that those whose knowledge concerning God is sound pray thus.

7. In verses 15 and 17 of Chapter 3 it is said that those who keep from evil, the steadfast, the truthful, the devout, the charitable, and those who pray for forgiveness thus, shall abide in heaven, and enjoy the pleasures thereof.

8. This verse begins with "Say". God has taught mankind to pray thus.

and Thou causest the day to pass into the night. Thou bringest forth the living out of the dead, and Thou bringest forth the dead out of the living. And Thou givest sustenance unto whom Thou wilt without measure (3 : 26-27).

وَتُوْلِجُ النَّهَارَ فِي
الَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ
بِغَيْرِ حِسَابٍ ﴿٢٧﴾
(اٰل عمران ٣)

9. Our Lord! Thou hast not created this in vain. Thy glory (we extol)! Therefore, preserve us from the torment of the Fire. Our Lord! Behold, whom Thou causest to enter Fire, him, in sooth, Thou puttest to shame; nor shall there be for the wrong-doers any helpers. Our Lord! Behold, we have heard a Proclaimer summoning (us) to Faith, saying: "Believe ye in your Lord!" so we believed. Our Lord! Therefore, forgive us our sins, and remit from us our evil deeds, and cause us to die (as righteous men that we may rise) with the righteous. Our Lord! And give us that which Thou hast promised us by Thy Messengers. Cover us not with shame on the

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا
سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾
رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ
فَقَدْ اَخْزَيْتَهٗ وَمَا لِلظّٰلِمِيْنَ
مِنْ اَنْصَارٍ ﴿١٩٢﴾ رَبَّنَآ اِنَّنَا
سَمِعْنَا مُنَادِيًا يُّنَادِيْ
لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ
فَاٰمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا
ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا
وَتَوَفَّنَا مَعَ الْاَبْرَارِ ﴿١٩٣﴾ رَبَّنَا
وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى
رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ

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9. The words preceding this prayer are: "Such as remember God, standing, sitting and reclining, and meditate on the creation of the heavens and the earth, say: 'Our Lord,'" etc.

Day of Resurrection. Behold, Thou failest not to keep (Thine) appointment (3: 191-194).

الْقِيٰمَةِ ۭ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ﴿١٩٤﴾ (آل عمران ٣)

10. Our Lord! Bring us forth from this town whose habitants are oppressors. Grant us a protecting friend from Thy Presence, and grant us from Thy presence a defender (4: 75).

رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۚ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ﴿٧٥﴾ (النسآء ٤)

11. Our Lord! We believe. Write us down, therefore, among those who bear witness (to the Truth) (5 : 83).

رَبَّنَآ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿٨٣﴾ (المآئدة ٥)

12. Behold, as for me, my Lord hath guided me unto a right path, a true religion, the Creed of Abraham the sound in faith, who was no idolator. Behold, my Ṣalāt and my sacrifice, my life and my death, are (all) for God, Lord of the Worlds. No partner hath He. This am I commended, and I am the first of those who surrender (unto Him) (6 : 161-163).

اِنَّنِيْ هَدٰىنِيْ رَبِّيْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۥ دِيْنًا قِيَمًا مِّلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿١٦١﴾ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٦٢﴾ لَا شَرِيْكَ لَهٗ ۚ وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ﴿١٦٣﴾ (الانعام ٦)

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10. This was the cry of the poor feeble Muslim men, women, and children of Mecca who were persecuted and oppressed by the disbelievers on account of their faith.

11. The words preceding this prayer are : "When they (the believers) listen to that which hath been revealed unto the Messenger (Muhammad), Thou seest their eyes overflow with tears, because of the truth, which they recognise (therein). They say : Our Lord ! . . ."

12. This verse begins with "Say !". The Prophet is taught to pray thus. T.N. Ṣalāt.—See the index.

13. God sufficeth us. God will soon give us of His bounty (what we need) and so will His Messenger. Behold, unto God we are suppliants (9 : 59).

حَسْبُنَا اللّٰهُ سَيُؤْتِيْنَا اللّٰهُ مِنْ فَضْلِهٖ وَرَسُوْلُهٗٓ اِنَّآ اِلَى اللّٰهِ رٰغِبُوْنَ ﴿٥٩﴾ (التوبة ٩)

14. My Lord! Have compassion upon them both, as they reared me (with compassion) when I was little (17 : 24).

رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ﴿٢٤﴾ (بنی اسرآءيل ١٧)

15. My Lord! Cause me to enter (Madīnah), with a true entry, and to come forth (from Mecca) with a true forthcoming, and provide me from Thy Presence a helping power (17 : 80).

رَّبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾ (بنی اسرآءيل ١٧)

16. My Lord! Increase me in knowledge (29 : 114).

رَّبِّ زِدْنِيْ عِلْمًا ﴿١١٤﴾ (طٰهٰ ٢٠)

17. My Lord! Judge Thou with truth (21 : 112).

رَّبِّ احْكُمْ بِالْحَقِّ ﴿١١٢﴾ (الانبيآء ٢١)

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13. Those who were not satisfied with the alms given them by the Prophet (Muḥammad) were taught by God to pray thus.

14. The Muslim is taught to pray thus for his parents. The words preceding this prayer are : "Thy Lord hath ordained that ye worship none save Him, and that (ye show) kindness (to your) parents. If one of them or both of them attain to old age with thee, say not 'fie' unto them, nor reproah them, but speak unto them both, with respectful speech, and lower unto them the wing of submission, out of affection and say : My Lord ! . . ." etc.

15. The Prophet Muḥammad was taught to pray thus, before he left Mecca for Madīnah.

16. In the words preceding this prayer Muḥammad is told that when a chapter or verse of the Qur'ān is revealed to him, he should pray thus. The whole verse is as follows : "Then exalted be God ! the True King ! Make no haste (O Muḥammad) in (receiving) the Qur'ān, ere the revelation thereof hath been completed unto thee, and say : My Lord ! Increase me in knowledge" (20 : 114).

17. When the disbelievers disputed the truth coucerning God, Muḥammad prayed thus.

18. My Lord! If Thou shouldst show me that (punishment), which they are promised, then my Lord! include me not among the wrong-doing folk (23 : 93-94).

رَّبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾
(المؤمنون ٢٣)

19. My Lord! I seek refuge in Thee from the evil suggestions of the Devilish ones, and I seek refuge in Thee, my Lord! lest they approach me (23 : 97-98).

رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾
(المؤمنون ٢٣)

20. Our Lord! We believe, therefore forgive us and have mercy upon us, for Thou art the Best of those who show mercy (23 : 109).

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾
(المؤمنون ٢٣)

21. My Lord! Forgive (me) and have mercy; for of the merciful, Thou art the Best (23 : 118).

رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾
(المؤمنون ٢٣)

22. Our Lord! Avert from us the torment of Hell; behold! the torment thereof is severe. Behold! It is an ill-abode and wretched station (25 : 65-66).

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾
(الفرقان ٢٥)

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18. The verse begins with "Say". God bids the Prophet pray thus.

19. The verse begins with "Say". The Prophet is told to pray thus.

20. In the lines following this prayer it is said that those who pray thus are rewarded in the Hereinafter, and that it is the prayer of God's servants.

21. The verse begins with "Say". God commands the Prophet to pray thus.

22. In verses 63-74 of chapter 25 various merits of the righteous slaves of God have been mentioned, and incidentally it is said that they pray thus.

23. Our Lord! Grant us in our wives and offspring, the coolness of (our) eyes, and make us patterns unto the pious (25 : 74).

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾ (الفرقان ٢٥)

24. O God! Originator of the heavens and the earth, Knower of the secret and the manifest, it is Thou Who wilt judge between Thy bondmen, concerning that wherein they differ (39 : 46).

اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ عٰلِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ (الزمر ٣٩)

25. My Lord! Stir me up that I may be grateful for the favour wherewith Thou hast favoured me and my parents, and that I may do good deeds which will please Thee. And be gracious unto me in mine offspring. Behold! I turn unto Thee repentant, and, behold, I am of the Muslims (46 : 15).

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضٰىهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾ (الاحقاف ٤٦)

26. Our Lord! Forgive us and our brethren who have

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا

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23. This also is the prayer of the faithful slaves of God mentioned in the last note.

24. The verse begins with "Say". God bids the Prophet pray thus.

25. This is the Muslim's prayer for his parents. The words preceding the prayer are: "And We have commanded man to show kindness to his parents. With pain his mother beareth him, and with pain she bringeth him forth, and the bearing of him and the weaning of him is thirty months, till the time when he attaineth his full strength, and reacheth forty years, he sayeth: My Lord! . . ."

26. This was a prayer of the Muslims who embraced Islam in the days of the Prophet.

preceded us in the Faith, and put not into our hearts any rancour against those who believe. Behold! Thou art Compassionate, Merciful (59 : 10).

الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا
تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ
(الحشر ٥٩)

27. Our Lord! Perfect for us our light, and absolve us. Behold! Thou art Almighty (66 : 8).

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا
إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
(التحريم ٦٦)

28. I seek refuge in the Lord of the Daybreak, from the evil of that which He hath created, from the evil of the Dark Night when it spreadeth itself, from the evil of the Females blowing upon knots and from the Envy of the envier when he envieth (113 : 1-5).

أَعُوذُ بِرَبِّ الْفَلَقِ مِن شَرِّ مَا
خَلَقَ وَمِن شَرِّ غَاسِقٍ إِذَا
وَقَبَ وَمِن شَرِّ النَّفَّاثَاتِ فِي
الْعُقَدِ وَمِن شَرِّ حَاسِدٍ
إِذَا حَسَدَ
(الفلق ١١٣)

29. I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer who whispereth into the breasts of mankind, of the Jinn and of mankind (114 : 1-6).

أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ
إِلَٰهِ النَّاسِ مِن شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي
صُدُورِ النَّاسِ مِنَ الْجِنَّةِ
وَالنَّاسِ
(الناس ١١٤)

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27. In the lines preceding the prayer it is said that on the Day of Resurrection the light of the believers "will run before them and on their right hands," and they will pray thus.

28. This and the following prayer are the last two chapters of the Qur'ān. They are recited by Muslims when they meet with fear, danger, ill-health, enmity, etc.

29. See note on the preceding prayer.

PART II

Prayers of Muḥammad the Messenger of God (may peace and blessings of Allah be upon him) with a biographical sketch

LIFE-SKETCH OF MUḤAMMAD THE MESSENGER OF GOD

By Marmaduke Pickthall

PART I

At Mecca

MUHAMMAD, son of 'Abdullah, son of 'Abdul Muṭṭalib, of the tribe of Qureysh, was born at Mecca fifty-three years before the Hijrah. His father died before he was born, and he was protected first by his grandfather, 'Abdul Muṭṭalib and, after his grandfather's death, by his uncle, Abū Ṭālib. As a young boy he travelled with his uncle in the merchants' caravan to Syria, and some years afterwards made the same journey in the service of a wealthy widow named Khadījah. So faithfully did he transact the widow's business, and so excellent was the report of his behaviour which she received from her old servant who had accompanied him, that she soon afterwards married her young agent; and the marriage proved a very happy one, though she was fifteen years older than he was. Throughout the twenty-six years of their life together he remained devoted to her; and after her death, when he took other wives, he always mentioned her with the greatest love and reverence. This marriage gave him rank among the notables of Mecca, while his conduct earn-

The Prophet's birth

His marriage

ed for him the surname *al-Amīn*, the "trustworthy".

The Meccans claimed descent from Abraham through Ishmæl, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allah, but the chief objects of worship there were a number of idols which were called daughters of Allah and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching Such seekers of the truth were known as *Ḥunafā'* (sing. *Ḥanīf*), a word originally meaning "those who turn away" (from the existing idol-worship), but coming in the end to have the sense of "upright" or "by nature upright," because such persons held the way of truth to be right conduct. These *Ḥunafā'* did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muḥammad son of 'Abdullah became one of these. It was his practice to retire with his family for a month of every year to a cave in the desert for meditation. His place of retreat was Ḥirā, a desert hill not far from Mecca, and his chosen month was Ramaḍān, the month of heat. It was there one night toward the end of his quiet month that the first revelation came to him when he was forty years old. He was asleep or in a trance when he heard a voice say: "Read!" He said: "I cannot read." The voice

The *Ḥunafā'*

The first revelation

again said: "Read!" He said: "I cannot read." A third time the voice, more terrible, commanded: "Read!" He said: "What can I read?" The voice said:

> Read: In the name of thy Lord Who createth,
> Createth man from a clot.
> Read: And it is thy Lord the Most Bountiful
> Who teacheth by the pen,
> Teacheth man that which he knew not (96: 1-5).

When he awoke the words remained "as if inscribed upon his heart". He went out of the cave on to the hillside and heard the same awe-inspiring voice say: "O Muḥammad! Thou art Allah's messenger, and I am Gabriel." Then he raised his eyes and saw the angel, in the likeness of a man, standing in the sky above the horizon. And again the dreadful voice said: "O Muḥammad! Thou art Allah's messenger, and I am Gabriel." Muḥammad (God bless and keep him!) stood quite still, turning away his face from the brightness of the vision, but whithersoever he might turn his face, there always stood the angel confronting him. He remained thus a long while till at length the angel vanished, when he returned in great distress of mind to his wife Khadījah. She did her best to reassure him, saying that his conduct had been such that Allah would not let a harmful spirit come to him and that it was her hope that he was to become the Prophet of his people. On their return to Mecca she took him to her cousin Waraqah ibn Naufal, a very old man, "who knew the Scriptures of the Jews and Christians," who declared his belief that the

The vision of Mt. Ḥirā

heavenly messenger who came to Moses of old had come to Muḥammad, and that he was chosen as the Prophet of his people.

His distress of mind

To understand the reason of the Prophet's diffidence and his extreme distress of mind after the vision of Mt. Ḥirā, it must be remembered that the *Ḥunafā'*, of whom he had been one, sought true religion in the natural and regarded with distrust the intercourse with spirits of which men "avid of the Unseen," sorcerers and soothsayers and even poets, boasted in those days. Moreover, he was a man of humble and devout intelligence, a lover of quiet and solitude, and the very thought of being chosen out of *all* mankind to face mankind, alone, with such a Message, appalled him at the first. Recognition of the Divine nature of the call he had received involved a change in his whole mental outlook sufficiently disturbing to a sensitive and honest mind, and also the forsaking of his quiet, honoured way of life. The early biographers tell how his wife Khadījah "tried the spirit" which came to him and proved it to be good, and how, with the continuance of the revelations and the conviction that they brought, he at length accepted the tremendous task imposed on him, becoming filled with an enthusiasm of obedience which justifies his proudest title of "The Slave of Allah".

The Qur'ān or "Reading"

The words which came to him when in a state of trance are held sacred by the Muslims and are never confounded with those which he uttered when no physical change was apparent in him. The former are the Sacred Book; the

latter, the *Ḥadīth* or *Sunnah* of the Prophet. And because the angel on Mt. Ḥirā bade him "Read!"—insisted on his "Reading" though he was illiterate—the Sacred Book is known as al-Qur'ān, "The Reading," the Reading of the man who knew not how to read.

For the first three years, or rather less, of his Mission, the Prophet preached only to his family and his intimate friends, while the people of Mecca as a whole regarded him as one who had become a little mad. The first of all his converts was his wife Khadījah, the second his first cousin 'Alī, whom he had adopted, the third his servant Zayd, a former slave. His old friend Abū Bakr also was among those early converts with some of his slaves and dependants. **First converts**

At the end of the third year the Prophet received the command to "arise and warn," whereupon he began to preach in public, pointing out the wretched folly of idolatry in face of the tremendous laws of day and night, of life and death, of growth and decay, which manifest the power of Allah and attest His Sovereignty. It was then, when he began to speak against their gods, that the Qureysh became actively hostile, persecuting his poorer disciples, mocking and insulting him. The one consideration which prevented them from killing him was fear of the blood-vengeance of the clan to which his family belonged. Strong in his inspiration, the Prophet went on warning, pleading, threatening, while the Qureysh did all they could to ridicule his teaching, and deject his followers. **Beginning of persecution**

The flight to Abyssinia

The converts of the first four years were mostly humble folk unable to defend themselves against oppression. So cruel was the persecution they endured that the Prophet advised all who could possibly contrive to do so to emigrate to a Christian country, Abyssinia. And still in spite of persecution and emigration, the little company of Muslims grew in number. The Qureysh were seriously alarmed. The idol-worship at the Ka'bah, the holy place to which all Arabia made pilgrimage, ranked for them, as guardians of the Ka'bah, as first among their vested interests. At the season of the pilgrimage they posted men on all the roads to warn the tribes against the madman who was preaching in their midst. They tried to bring the Prophet to a compromise, offering to accept his religion if he would so modify it as to make room for their gods as intercessors with Allah, offering to make him their king if he would give up attacking idolatry; and, when their efforts at negotiation failed, they went to his uncle Abū Ṭālib, offering to give him the best of their young men in place of Muḥammad, to give him all that he desired, if only he would let them kill Muḥammad and have done with him. Abū Ṭālib refused. The exasperation of the idolaters was increased by the conversion of 'Umar, one of their stalwarts. They grew more and more embittered, till things came to such a pass that they decided to ostracise the Prophet's whole clan, idolaters who protected him as well as Muslims who believed in him. Their chief men caused a document to be drawn

Conversion of 'Umar

up to the effect that none of them or those belonging to them would hold any intercourse with that clan or sell to them or buy from them. This they all signed, and it was deposited in the Ka'bah. Then, for three years, the Prophet was shut up with all his kinsfolk in their stronghold which was situated in one of the gorges which run down to Mecca. Only at the time of pilgrimage could he go out and preach, or did any of his kinsfolk dare to go into the city.

The *Ṣaḥīfah* or deed of ostracism

Destruction of the *Ṣaḥīfah*

At length some kinder hearts among Qureysh grew weary of the boycott of old friends and neighbours. They managed to have the document which had been placed in the Ka'bah brought out for reconsideration; when it was found that all the writing had been destroyed by white ants, except the words *Bi-ismika Allahumma* ("In Thy name, O Allah"). When the elders saw that marvel the ban was removed, and the Prophet was again free to go about the city. But meanwhile the opposition to his preaching had grown rigid. He had little success among the Meccans, and an attempt which he made to preach in the city of Ṭā'if was a failure. His Mission was a failure, judged by worldly standards, when, at the season of the yearly pilgrimage, he came upon a little group of men who heard him gladly.

The men from Yathrib

They came from Yathrib, a city more than two hundred miles away, which has since become world famous as al-Madīnah, "the City" *par excellence*. At Yathrib there were Jewish tribes with learned rabbis, who had often spoken

to the pagans of a Prophet soon to come among the Arabs, with whom, when he came, the Jews would destroy the pagans as the tribes of ‘Ād and Thamūd had been destroyed of old for their idolatry. When the men from Yathrib saw Muḥammad they recognised him as the Prophet whom the Jewish rabbis had described to them. On their return to Yathrib they told what they had seen and heard, with the result that at the next season of pilgrimage a deputation came from Yathrib purposely to meet the Prophet. These swore allegiance to him in the first pact of al-‘Aqabah, the oath they took being that which was afterwards exacted from women converts, with no mention of fighting. They then returned to Yathrib with a Muslim teacher in their company, and soon "there was not a house in Yathrib wherein there was not mention of the messenger of Allah".

First pact of al-‘Aqabah

In the following year, at the time of pilgrimage, seventy-three Muslims from Yathrib came to Mecca to vow allegiance to the Prophet and invite him to their city. At al-‘Aqabah, by night, they swore to defend him as they would defend their own wives and children. It was then that the Hijrah, the Flight to Yathrib, was decided.

Second pact of al-‘Aqabah

Soon the Muslims who were in a position to do so began to sell their property and to leave Mecca unobtrusively. The Qureysh had wind of what was going on. They hated Muḥammad in their midst, but dreaded what he might become if he escaped from them. It would be better, they considered, to destroy him now,

The death of Abū Ṭālib had removed his chief protector; but still they had to reckon with the vengeance of his clan upon the clan of the murderer. They cast lots and chose a slayer out of every clan. All these were to attack the Prophet simultaneously and strike together, as one man. Thus his blood would be on all Qureysh. It was at this time (Ibn Khaldūn asserts, and it is the only satisfactory explanation of what happened afterwards) that the Prophet received the first revelation ordering him to make war upon his persecutors "until persecution is no more and religion is for Allah only".

Plot to murder the Prophet

The last of the able Muslims to remain in Mecca were Abū Bakr, 'Alī and the Prophet himself. Abū Bakr, a man of wealth, had bought two riding-camels and retained a guide in readiness for the Flight. The Prophet only waited God's command. It came at length. It was the night appointed for his murder. The slayers were before his house. He gave his cloak to 'Alī, bidding him lie down on the bed so that anyone looking in might think Muḥammad lay there. The slayers were to strike him as he came out of the house, whether in the night or early morning. He knew they would not injure 'Alī. Then he left the house and, it is said, a blindness fell upon the would-be murderers so that he put dust on their heads as he passed by—without their knowing it. He went to Abū Bakr's house and called to him, and they two went together to a cavern in the desert hills and hid there till the hue and cry

was past, Abū Bakr's son and daughter and his herdsman bringing them food and tidings after nightfall. Once a search-party came quite near them in their hiding-place, and Abū Bakr was afraid; but the Prophet said: "Fear not! Allah is with us." Then, when the coast was clear, Abū Bakr had the riding-camels and the guide brought to the cave one night, and they set out on the long ride to Yathrib.

The Hijrah (20 June 622)

After travelling for many days by unfrequented paths, the fugitives reached a suburb of Yathrib, whither, for weeks past, the people of the city had been going every morning, watching for the Prophet till the heat drove them to shelter. The travellers arrived in the heat of the day, after the watchers had retired. It was a Jew who called out to the Muslims in derisive tones that he whom they expected had at last arrived.

Such was the Hijrah, the Flight from Mecca to Yathrib, which counts as the beginning of the Muslim era. The thirteen years of humiliation, of persecution, of seeming failure, of prophecy still unfulfilled were over. The ten years of success, the fullest that has ever crowned one man's endeavour, had begun. The Hijrah makes a clear division in the story of the Prophet's Mission, which is evident in the Qur'ān. Till then he had been a preacher only. Thenceforth he was the ruler of a State, at first a very small one, which grew in ten years to the empire of Arabia. The kind of guidance which he and his people needed after the Hijrah was not the same as that which they had before

needed. The Madīnah sūrahs differ, therefore, from the Meccan sūrahs. The latter give guidance to the individual soul and to the Prophet as warner; the former give guidance to a growing social and political community and to the Prophet as example, lawgiver and reformer.

Classification of Meccan sūrahs

For classification the Meccan sūrahs are here subdivided into four groups: Very Early, Early, Middle and Late. Though the historical data and traditions are insufficient for a strict chronological grouping, the very early sūrahs are, roughly speaking, those revealed before the beginning of the persecution; the early sūrahs those revealed between the beginning of the persecution and the conversion of 'Umar; the middle sūrahs those revealed between the conversion of 'Umar and the destruction of the deed of ostracism; and the late sūrahs those revealed between the raising of the ban of ostracism and the Hijrah.

PART II

At al-Madīnah

The Jews and Hypocrites

In the first year of his reign at Yathrib the Prophet made a solemn treaty with the Jewish tribes, which secured to them equal rights of citizenship and full religious liberty in return for their support of the new State. But their idea of a prophet was one who would give them dominion, not one who made the Jews who followed him brothers of every Arab who might happen to believe as they did. When they found that they could not use the Prophet for their own ends, they tried to shake his faith in his Mission and to seduce his followers; behaviour in which they were encouraged secretly by some professing Muslims who considered they had reason to resent the Prophet's coming, since it robbed them of their local influence. In the Madīnah sūrahs there is frequent mention of these Jews and Hypocrites.

The *Qiblah*

Till then the *Qiblah* (the place toward which the Muslims turn their face in prayer) had been Jerusalem. The Jews imagined that the choice implied a leaning toward Judaism and that the Prophet stood in need of their instruction. He received command to change the Qiblah from Jerusalem to the Ka'bah at Mecca. The whole first part of sūrah 2 relates to this Jewish controversy.

The Prophet's first concern as ruler was to

establish public worship and lay down the constitution of the State; but he did not forget that the Qureysh had sworn to make an end of his religion, nor that he had received command to fight against them till they ceased from persecution. After he had been twelve months in Yathrib several small expeditions went out, led either by the Prophet himself or some other of the fugitives from Mecca, for the purpose of reconnoitring and of dissuading other tribes from siding with the Qureysh. These are generally represented as warlike but, considering their weakness and the fact that they did not result in fighting, they can hardly have been that, though it is certain that they went out ready to resist attack. It is noteworthy that in those expeditions only fugitives from Mecca were employed, never natives of Yathrib, the reason being (if we accept Ibn Khaldūn's theory, and there is no other explanation) that the command to wage war had been revealed to the Prophet at Mecca after the Yathrib men had sworn their oath of allegiance at al-'Aqabah, and in their absence. Their oath foresaw fighting in mere defence, not fighting in the field. Blood was shed and booty taken in only one of those early expeditions, and then it was against the Prophet's orders. One purpose of those expeditions may have been to accustom the Meccan Muslims to going out in warlike trim. For thirteen years they had been strict pacifists, and it is clear, from several passages of the Qur'ān, that many of them, including, it may

The first expeditions

be, the Prophet himself, hated the idea of fighting even in self-defence and had to be inured to it.

The campaign of Badr

In the second year of the Hijrah the Meccan merchants' caravan was returning from Syria as usual by a road which passed not far from Yathrib. As its leader Abū Sufyān approached the territory of Yathrib he heard of the Prophet's design to capture the caravan. At once he sent a camel-rider on to Mecca, who arrived in a worn-out state and shouted frantically from the valley to the Qureysh to hasten to the rescue unless they wished to lose both wealth and honour. A force a thousand strong was soon on its way to Yathrib; less, it would seem, with the hope of saving the caravan than with the idea of punishing the raiders, since the Prophet might have taken the caravan before the relief force started from Mecca. Did the Prophet ever intend to raid the caravan? In Ibn Hishām, in the account of the Tabūk expedition, it is stated that the Prophet on that one occasion did not hide his real objective as had been his custom in other campaigns. The caravan was the pretext in the campaign of Badr; the real objective was the Meccan army. He had received command to fight his persecutors, and promise of victory; he was prepared to venture against any odds, as was well seen at Badr. But the Muslims, disinclined and ill-equipped for war, would have despaired if they had known from the first that they were to face a well-armed force three times their number.

The army of the Qureysh had advanced more than half way to Yathrib before the Prophet set out. All three parties—the army of the Qureysh, the Muslim army and the caravan —were heading for the water of Badr. Abū Sufyān, leader of the caravan, heard from one of his scouts that the Muslims were near the water, and turned back to the coast-plain. And the Muslims met the army of the Qureysh by the water of Badr. Before the battle the Prophet was prepared still further to increase the odds against him. He gave leave to all the Anṣār (natives of Yathrib) to return to their homes unreproached, since their oath did not include the duty of fighting in the field; but the Anṣār were only hurt by the suggestion that they could possibly desert him at a time of danger. The battle went at first against the Muslims, but ended in a signal victory for them.

The victory of Badr gave the Prophet new prestige among the Arab tribes; but thenceforth there was the feud of blood between the Qureysh and the Islamic State in addition to the old religious hatred. Those passages of the Qur'ān which refer to the battle of Badr give warning of much greater struggle yet to come.

In fact in the following year, an army of three thousand came from Mecca to destroy Yathrib. The Prophet's first idea was merely to defend the city, a plan of which 'Abdullah ibn Ubayy, the leader of "the Hypocrites" (or lukewarm Muslims), strongly approved. But the men who had fought at Badr and believed

that God would help them against any odds thought it a shame that they should linger behind walls. The Prophet, approving of their faith and zeal, gave way to them, and set out with an army of one thousand men toward Mt. Uḥud, where the enemy were encamped. 'Abdullah ibn Ubayy was much offended by the change of plan. He thought it unlikely that the Prophet really meant to give battle in conditions so adverse to the Muslims, and was unwilling to take part in a mere demonstration designed to flatter the fanatical extremists. So he withdrew with his men, a fourth of the army.

The battle on Mt. Uḥud

Despite the heavy odds, the battle on Mt. Uḥud would have been an even greater victory than that at Badr for the Muslims but for the disobedience of a band of fifty archers whom the Prophet set to guard a pass against the enemy cavalry. Seeing their comrades victorious, these men left their post, fearing to lose their share of the spoils. The cavalry of the Qureysh rode through the gap and fell on the exultant Muslims. The Prophet himself was wounded and the cry arose that he was slain, till someone recognised him and shouted that he was still living, a shout to which the Muslims rallied. Gathering round the Prophet, they retreated, leaving many dead on the hillside.

On the following day the Prophet again sallied forth with what remained of the army, that the Qureysh might hear that he was in the field and so might perhaps be deterred

from attacking the city. The stratagem succeeded, thanks to the behaviour of a friendly Bedawi, who met the Muslims and conversed with them and afterwards met the army of the Qureysh. Questioned by Abū Sufyān, he said that Muḥammad was in the field, stronger than ever, and thirsting for revenge for yesterday's affair. On that information, Abū Sufyān decided to return to Mecca.

Massacre of Muslims

The reverse which they had suffered on Mt. Uḥud lowered the prestige of the Muslims with the Arab tribes and also with the Jews of Yathrib. Tribes which had inclined toward the Muslims now inclined toward the Qureysh. The Prophet's followers were attacked and murdered when they went abroad in little companies. Khubayb, one of his envoys, was captured by a desert tribe and sold to the Qureysh, who tortured him to death in Mecca publicly. And the Jews, despite their treaty, now hardly concealed their hostility. They even went so far in flattery of the Qureysh as to declare the religion of the pagan Arabs superior to al-Islam. The Prophet was obliged to take punitive action against some of them.

Expulsion of the Banī Naḍīr

The tribe of Banī Naḍīr were besieged in their strong towers, subdued and forced to emigrate. The Hypocrites had sympathised with the Jews and secretly egged them on.

The War of the Trench

In the fifth year of the Hijrah the idolaters made a great effort to destroy al-Islam in the War of the Clans or War of the Trench, as it is variously called, when the Qureysh with all their clans and the great desert tribe of

Ghaṭafān with all their clans, an army of ten thousand men, rode against al-Madīnah (Yathrib). The Prophet (by the advice of Salmān the Persian, it is said) caused a deep trench to be dug before the city, and himself led the work of digging it. The army of the clans was stopped by the trench, a novelty in Arab warfare. It seemed impassable for cavalry, which formed their strength. They camped in sight of it and daily showered their arrows on its defenders. While the Muslims were awaiting the assault, news came that Banī Qurayẓah, a Jewish tribe of Yathrib, which had till then been loyal, had gone over to the enemy. The case seemed desperate. But the delay caused by the trench had damped the ardour of the clans, and one who was secretly a Muslim managed to sow distrust between the Qureysh and their Jewish allies, so that both hesitated to act. Then came a bitter wind from the sea, which blew for three days and nights so terribly that not a tent could be kept standing, not a fire lighted, not a pot boiled. The tribesmen were in utter misery. At length, one night the leader of the Qureysh decided that the torment could be borne no longer and gave the order to retire. When the Ghaṭafān awoke next morning they found the Qureysh had gone and they too took up their baggage and retreated.

Punishment of Banī Qurayẓah

On the day of the return from the trench the Prophet ordered war on the treacherous Banī Qurayẓah, who, conscious of their guilt, had already taken to their towers of refuge.

After a siege of nearly a month they had to surrender unconditionally. They only begged that they might be judged by a member of the Arab tribe of which they were adherents. The Prophet granted their request. But the judge, upon whose favour they had counted, condemned their men to death, their women and children to slavery.

Early in the sixth year of the Hijrah the Prophet led a campaign against the Bani'l-Muṣṭaliq, a tribe who were preparing to attack the Muslims. It was during the return from the campaign that 'Āyeshah, his young wife, was left behind and brought back to camp by a young soldier, an incident which gave rise to the scandal denounced in sūrah 24. It was on this campaign also that 'Abdullah ibn Ubayy, the "Hypocrite" chief, said: "When we return to the city the mightier will soon expel the weaker" at sight of a quarrel between the Muhājirīn (immigrants from Mecca) and the Anṣār (natives of Yathrib).

The slander against 'Āyeshah

In the same year the Prophet had a vision in which he found himself entering the holy place at Mecca unopposed; therefore he determined to attempt the pilgrimage. Besides a number of Muslims from Yathrib (which we shall henceforth call al-Madīnah) he called upon the friendly Arabs, whose numbers had increased since the miraculous (as it was considered) discomfiture of the clans, to accompany him, but most of them did not respond. Attired as pilgrims, and taking with them the customary offerings, a company of fourteen

hundred men journeyed to Mecca. As they drew near the holy valley they were met by a friend from the city, who warned the Prophet that the Qureysh had put on their leopard-skins (the badge of valour) and had sworn to prevent his entering the sanctuary; their cavalry was on the road before him. On that the Prophet ordered a detour through mountain gorges and the Muslims were tired out when they came down at last into the valley of Mecca and encamped at a spot called al-Ḥudaybiyah, from whence he tried to open negotiations with the Qureysh, explaining that he came only as a pilgrim. The first messenger he sent toward the city was maltreated and his camel hamstrung. He returned without delivering his message. The Qureysh on their side sent an envoy who was threatening in tone, and very arrogant. Another of their envoys was too familiar and had to be reminded sternly of the respect due to the Prophet. It was he who, on his return to the city, said: "I have seen Caesar and Chosroes in their pomp, but never have I seen a man honoured as Muḥammad is honoured by his comrades."

Al-Ḥudaybiyah

The Prophet sought some messenger who would impose respect. 'Uthmān was finally chosen because of his kinship with the powerful Umayyad family. While the Muslims were awaiting his return the news came that he had been murdered. It was then that the Prophet, sitting under a tree in al-Ḥudaybiyah, took an oath from all his comrades that they would stand or fall together. After a while,

however, it became known that 'Uthmān had not been murdered. A troop which came out from the city to molest the Muslims in their camp were captured before they could do any hurt and brought before the Prophet, who forgave them on their promise to renounce hostility. Then proper envoys came from the Qureysh. After some negotiation, the truce of al-Hudaybiyah was signed. For ten years there were to be no hostilities between the parties. The Prophet was to return to al-Madīnah without visiting the Ka'bah, but in the following year he might perform the pilgrimage with his comrades, the Qureysh promising to evacuate Mecca for three days to allow of his doing so. Deserters from the Qureysh to the Muslims during the period of the truce were to be returned; not so deserters from the Muslims to the Qureysh. Any tribe or clan who wished to share in the treaty as allies of the Prophet might do so, and any tribe or clan who wished to share in the treaty as allies of the Qureysh might do so.

Truce of al-Ḥudaybiyah

There was dismay among the Muslims at these terms. They asked one another: "Where is the victory that we were promised?" It was during the return journey from al-Ḥudaybiyah that the sūrah (No. 48) entitled "Victory" was revealed. This truce proved, in fact, to be the greatest victory that the Muslims had till then achieved. War had been a barrier between them and the idolaters, but now both parties met and talked together, and the new religion spread more rapidly. In the two years which

elapsed between the signing of the truce and the fall of Mecca the number of converts was greater than the total number of all previous converts. The Prophet travelled to al-Ḥudaybiyah with 1400 men. Two years later, when the Meccans broke the truce, he marched against them with an army of 10,000.

The campaign of Khaybar

In the seventh year of the Hijrah the Prophet led a campaign against Khaybar, the stronghold of the Jewish tribes in North Arabia, which had become a hornet's nest of his enemies. The forts of Khaybar were reduced one by one, and the Jews of Khaybar became thenceforth tenants of the Muslims until the expulsion of the Jews from Arabia in the Caliphate of ʻUmar. On the day when the last fort surrendered Jaʻfar son of Abū Ṭālib, the Prophet's first cousin, arrived with all who remained of the Muslims who had fled to Abyssinia to escape from persecution in the early days. They had been absent from Arabia fifteen years. It was at Khaybar that a Jewess prepared for the Prophet poisoned meat, of which he only tasted a morsel without swallowing it, then warned his comrades that it was poisoned. One Muslim, who had already swallowed a mouthful, died immediately, and the Prophet himself, from the mere taste of it, derived the illness which eventually caused his death. The woman who had cooked the meat was brought before him. When she said that she had done it on account of the humiliation of her people, he forgave her.

In the same year the Prophet's vision was fulfilled: he visited the holy place at Mecca unopposed. In accordance with the terms of the truce the idolaters evacuated the city, and from the surrounding heights watched the procedure of the Muslims. At the end of the stipulated three days the chiefs of the Qureysh sent to remind the Prophet that the time was up. He then withdrew, and the idolaters reoccupied the city. **Pilgrimage to Mecca**

In the eighth year of the Hijrah, hearing that the Byzantine emperor was gathering a force in Syria for the destruction of al-Islam, the Prophet sent three thousand men to Syria under the command of his freedman Zayd. The campaign was unsuccessful except that it impressed the Syrians with a notion of the reckless valour of the Muslims. The three thousand did not hesitate to join battle with a hundred thousand. When all the three leaders appointed by the Prophet had been killed, the survivors obeyed Khālid ibn al-Walid, who, by his strategy and courage, managed to preserve a remnant and return with them to al-Madīnah. **Mu'tah expedition**

In the same year the Qureysh broke the truce by attacking a tribe that was in alliance with the Prophet and massacring them even in the sanctuary at Mecca. Afterwards they were afraid because of what they had done. They sent Abū Sufyān to al-Madīnah to ask for the existing treaty to be renewed and its term prolonged. They hoped that he would arrive before the tidings of the massacre. But a mes- **Truce broken by the Qureysh**

senger from the injured tribe had been before him, and his embassy was fruitless.

Conquest of Mecca

Then the Prophet summoned all the Muslims capable of bearing arms and marched to Mecca. The Qureysh were overawed. Their cavalry put up a show of defence before the town, but were routed without bloodshed ; and the Prophet entered his native city as conqueror. The inhabitants expected vengeance for their past misdeeds. The Prophet proclaimed a general amnesty. Only a few known criminals were proscribed, and most of those were in the end forgiven. In their relief and surprise, the whole population of Mecca hastened to swear allegiance. The Prophet caused all the idols which were in the sanctuary to be destroyed, saying : "Truth hath come ; darkness hath vanished away"; and the Muslim call to prayer was heard in Mecca.

Battle of Ḥunayn

In the same year there was an angry gathering of pagan tribes eager to regain the Ka'bah. The Prophet led twelve thousand men against them. At Ḥunayn, in a deep ravine, his troops were ambushed by the enemy and almost put to flight. It was with difficulty that they were rallied to the Prophet and his bodyguard of faithful comrades who alone stood firm. But the victory, when it came, was complete and the booty enormous, for many of the hostile tribes had brought out with them everything that they possessed.

Conquest of Ṭā'if

The tribe of Thaqīf were among the enemy at Ḥunayn. After that victory their city of Ṭā'if was besieged by the Muslims, and finally

reduced. Then the Prophet appointed a governor of Mecca, and himself returned to al-Madīnah to the boundless joy of the Anṣār, who had feared lest, now that he had regained his native city, he might forsake them and make Mecca the capital.

In the ninth year of the Hijrah, hearing that an army was again being mustered in Syria, the Prophet called on all the Muslims to support him in a great campaign. The far distance, the hot season, the fact that it was harvest time and the prestige of the enemy caused many to excuse themselves and many more to stay behind without excuse. Those defaulters are denounced in the Qur'ān. But the campaign ended peacefully. The army advanced to Tabūk, on the confines of Syria, and there learnt that the enemy had not yet gathered.

The Tabūk expedition

Although Mecca had been conquered and its people were now Muslims, the official order of the pilgrimage had not been changed; the pagan Arabs performing it in their manner, and the Muslims in their manner. It was only after the pilgrims' caravan had left al-Madīnah in the ninth year of the Hijrah, when al-Islam was dominant in North Arabia, that the Declaration of Immunity, as it is called, was revealed. The Prophet sent a copy of it by a messenger to Abū Bakr, leader of the pilgrimage, with the instruction that 'Alī was to read it to the multitudes at Mecca. Its purport was that after that year the Muslims only were to make the pilgrimage, exception being

Declaration of Immunity

made for such of the idolaters as had a treaty with the Muslims and had never broken their treaty nor supported anyone against them. Such were to enjoy the privileges of their treaty for the term thereof, but when their treaty expired they would be as other idolaters. That proclamation marks the end of idol-worship in Arabia.

The Year of Deputations

The ninth year of the Hijrah is called the year of Deputations, because from all parts of Arabia deputations came to al-Madīnah to swear allegiance to the Prophet and to hear the Qur'ān. The Prophet had become, in fact, the emperor of Arabia, but his way of life remained as simple as before.

The number of the campaigns which he led in person during the last ten years of his life is twenty-seven, in nine of which there was hard fighting. The number of the expeditions which he planned and sent out under other leaders is thirty-eight. He personally controlled every detail of organisation, judged every case and was accessible to every suppliant. In those ten years he destroyed idolatry in Arabia; raised woman from the status of a chattel to complete legal equality with man; effectually stopped the drunkenness and immorality which had till then disgraced the Arabs; made men in love with faith, sincerity and honest dealing; transformed tribes who had been for centuries content with ignorance into a people with the greatest thirst for knowledge; and for the first time in history made universal human brotherhood a fact and

principle of common law. And his support and guide in all that work was the Qur'ān.

The Farewell Pilgrimage

In the tenth year of the Hijrah he went to Mecca as a pilgrim for the last time—his "pilgrimage of farewell," it is called—when from Mt. 'Arafāt he preached to an enormous throng of pilgrims. He reminded them of all the duties al-Islam enjoined upon them, and that they would one day have to meet their Lord, Who would judge each one of them according to his work. At the end of the discourse, he asked: "Have I not conveyed the Message?" And from that great multitude of men who a few months or years before had all been conscienceless idolaters the shout went up: "O Allah! Yes!" The Prophet said: "O Allah! Be Thou witness!"

It was during that last pilgrimage that the sūrah entitled "Succour" was revealed, which he received as an announcement of approaching death. Soon after his return to al-Madīnah he fell ill. The tidings of his illness caused dismay throughout Arabia and anguish to the folk of al-Madīnah, Mecca and Ṭā'if, the hometowns. At early dawn on the last day of his earthly life he came out from his room beside the mosque at al-Madīnah and joined the public prayer, which Abū Bakr had been leading since his illness. And there was great relief among the people, who supposed him well again. When, later in the day, the rumour grew that he was dead, 'Umar threatened those who spread the rumour with dire punishment, declaring it a crime to think that the

Illness and death of the Prophet

messenger of God could die. He was storming at the people in that strain when Abū Bakr came into the mosque and overheard him. Abū Bakr went to the chamber of his daughter 'Āyeshah, where the Prophet lay. Having ascertained the fact, and kissed the dead man's forehead, he went back into the mosque. The people were still listening to 'Umar who was saying that the rumour was a wicked lie, that the Prophet who was all in all to them could not be dead. Abū Bakr went to 'Umar and tried to stop him by a whispered word. Then, finding he would pay no heed, Abū Bakr called to the people, who, recognising his voice, left 'Umar and came crowding round him. He first gave praise to Allah, and then said: "O people! Lo! as for him who used to worship Muḥammad, Muḥammad is dead. But as for him who used to worship Allah, Allah is Alive and dieth not." He then recited the verse of the Qur'ān:

> And Muḥammad is but a messenger, messengers the like of whom have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful (3 : 144).

"And," says the narrator, an eye-witness, "it was as if the people had not known that such a verse had been revealed till Abū Bakr recited it." And another witness tells how 'Umar used to say: "Directly I heard Abū Bakr recite that verse my feet were cut from beneath me and I fell to the ground, for I knew that Allah's messenger was dead. May

Allah bless and keep him!"

All the sūrahs of the Qur'ān had been recorded in writing before the Prophet's death, and many Muslims had committed the whole Qur'ān to memory. But the written sūrahs were dispersed among the people; and when in a battle which took place during the Caliphate of Abū Bakr—that is to say, within two years of the Prophet's death—a large number of those who knew the whole Qur'ān by heart were killed, a collection of the whole Qur'ān was made and put in writing. In the Caliphate of 'Uthmān, all existing copies of sūrahs were called in, and an authoritative version, based on Abū Bakr's collection and the testimony of those who had the whole Qur'ān by heart, was compiled exactly in the present form and order, which is regarded as traditional and as the arrangement of the Prophet himself, the Caliph 'Uthmān and his helpers being Comrades of the Prophet and the most devout students of the revelation. The Qur'ān has thus been very carefully preserved.

The arrangement is not easy to understand. Revelations of various dates and on different subjects are to be found together in one sūrah; verses of Madīnah revelation are found in Meccan sūrahs; some of the Madīnah sūrahs, though of late revelation, are placed first and the very early Meccan sūrahs at the end. But the arrangement is not haphazard, as some have hastily supposed. Closer study will reveal a sequence and significance—as, for instance, with regard to the placing of the very early

Meccan sūrahs at the end. The inspiration of the Prophet progressed from inmost things to outward things, whereas most people find their way through outward things to things within.

There is another peculiarity which is disconcerting in translation though it proceeds from one of the beauties of the original, and is unavoidable without abolishing the verse-division of great importance for reference. In Arabic the verses are divided according to the rhythm of the language. When a certain sound which marks the rhythm recurs there is a strong pause and the verse ends naturally, although the sentence may go on to the next verse or to several subsequent verses. That is of the spirit of the Arabic language; but attempts to reproduce such rhythm in English have the opposite effect to that produced by Arabic. Here only the division is preserved, the verses being divided as in the Qur'ān and numbered.

MUḤAMMAD (Peace be on him)

HIS PERSONALITY, CHARACTER, SOCIAL AND DOMESTIC LIFE

The Author's Comments on the Writings of Some Non-Muslim Scholars Concerning the Prophet (God bless him and keep him)

Many scholars of different nationalities and faiths have, in modern times, carried out researches into the teachings of Islam and studied the life of its founder. They have recognised Muḥammad as a Prophet, written his biography and described with accuracy what the teachings of Islam are, and what kind of man Muḥammad really was. Yet, of all the world's great historic figures, none has been so much maligned in the Christian world as Muḥammad. The Christian missionaries, during the past fourteen centuries, wrote numerous books on Islam. In some of their writings, they portrayed Muḥammad as an "Impostor" and described Islam as the "Devil's religion". The books of such writers contained scandalous stories about the Prophet's life, mission, character and career, and imputed to Islam ridiculously foolish teachings—all fabrications of the writers' own prejudiced minds.

Why this false propaganda was set up against the Islamic faith in Christendom, during the past fourteen centuries, must be explained. Owing to the linguistic barrier, Christendom remained unacquainted with the teachings of Islam for centuries. The rapid spread of Islam and the powerful influence it exercised on the political, social and economic affairs of the world

became a constant cause of anxiety and annoyance to the Christian missionaries of the past centuries. Islam had posed a menace to Christianity. How to impede its propagation and check its progress, was the question which puzzled their minds. Owing to their ignorance of the Arabic tongue, in which Islam was preached, and, consequently, owing to their inability to know what Islam taught, they were unable to challenge its doctrines and call in question its divine origin. The only course open before them to prevent its spread was to fabricate false reports on its teachings, and concoct scandalous stories about Muḥammad's life and character. In their frustration, they felt that, to serve Christianity, it was their religious duty to counteract the influence of Islam by fair means or foul, and keep the Christian mind perpetually prejudiced against its teachings. Hence they used their mental brushes to paint Islam in dark colours.

This campaign of slander, vilification and calumny against the Prophet's name and his mission continued in full swing during the periods of the seven principal crusades to the Holy Land (Jerusalem) extending from 1096 to 1271. The main objective of the campaign was to inflame the feelings of the Christian world and to provoke the crusaders to inflict blows on the forces of Islam.

Philip K. Hitti's latest book *Islam and the West* contains a graphic account of the false propaganda set up against Islam in Christendom during the Middle Ages. The chapter "Islam and Western Literature" of his book is a veritable historic record of the defamatory tales about the Prophet's life, mission and character, and of the numerous falsehoods invented by the Christian writers of those times, to ridicule Islam. By enumerat-

ing these falsehoods, in chronological order, Hitti has rendered meritorious service to Islam.

George Sale, an enthusiastic opponent of Islam, translated the Qur'ān into English in 1736, avowedly with a view to helping Christian missionaries to attack Islam. The first two chapters preceding his translation, entitled "To the Reader" and "Preliminary Discourse," did much mischief, by prejudicing the minds of his readers against Islam. These chapters have brought discredit on Sale's name, as he has quoted in them the same distorted reports and false versions to misrepresent Islam as were embodied in the writings of the early Christians.

In recent years, a number of Christian scholars, working in the field of Islamic research, have held that most of the citations in these chapters are utterly unreliable. Sir Edward Denison Ross fights shy of them. He has, therefore, replaced these chapters by a new "Introduction" written by himself, wherein he has admitted that Sale had no access to any authentic books of reference relating to Islamic studies, and that the authorities quoted by him are not reliable. He says in his "Introduction" (see page vii, new edition of *The Koran* by Sale) :

> It is difficult to decide to what extent Sale's citations in the notes represent first-hand use of the Arabic commentators, but I fear that the result of a close inquiry only points to very little original research on his part.

Ross says further :

> For many centuries the acquaintance which the majority of Europeans possessed of Muhammadanism was based almost entirely on distorted reports of fanatical Christians which led to the dissemination of a multitude of gross calumnies. What was good in Muhammadanism was entirely ignored, and what was not good, in the eyes of Europe, was exaggerated or misinterpreted.
>
> It must not, however, be forgotten that the central doctrine

preached by Muhammad to his contemporaries in Arabia, who worshipped the Stars; to the Persians, who acknowledge Ormuz and Ahriman ; the Indians, who worshipped idols ; and the Turks, who had no particular worship, was the unity of God, and that the simplicity of his creed was probably a more potent factor in the spread of Islam than the sword of the Ghazis.

Islam, although seriously affecting the Christian world, brought a spiritual religion to one half of Asia, and it is an amazing circumstance that the Turks, who on several occasions let loose their Central Asian hordes over India, and the Middle East, though irresistible in the onslaught of their arms, were all conquered in their turn by the Faith of Islam, and founded Muhammadan dynasties.

In the preceding chapter, the late Marmaduke Pickthall, translator of the Holy Qur'ān, has made brief references to Muḥammad's endeavours in propagating Islam, to his political activities, social reforms, and military expeditions. He has said little about the Prophet's personality, character, social and domestic life. In this chapter I do not propose to mention my own views relating to these features of his life. I shall refer only to the statements of some, out of the many, impartial non-Muslim writers who, on studying objectively the Prophet's life and character, have with courage and honesty described him as he really was. I have refrained from quoting any of his Muslim biographers.

Spanhemius says :

[Spanhemius, one of the earliest Christian writers, whose life mission was to prove that Muḥammad was not a prophet, and that Islam was a false religion, could not help admitting the charm of the Prophet's body, mind and spirit. His statement in Latin was translated by George Sale, and embodied in the first chapter of his translation of the Qur'ān. (See page vii, "Preliminary Discourse," *The Koran*, old edition).]

[Muḥammad was] richly furnished with natural endowments, beautiful in his person, of a subtle wit,

agreeable behaviour, showing liberality to the poor, courtesy to every one, fortitude against his enemies, and above all a high reverence for the name of God; severe against the perjured, adulterers, murderers, slanderers, prodigals, covetous, false witnesses, &c., a great preacher of patience, charity, mercy, beneficence, gratitude, honouring of parents and superiors, and a frequent celebrator of the divine praises.

Stanley Lane-Poole says:

[See pages 27-9 (16-7) and 46-7 (29) of Introduction to *The Speeches and Table Talk of the Prophet Muhammad*, published in London in 1882 (reprinted by Sh. Muhammad Ashraf, Lahore, 1966).]

Muhammad was of the middle height, rather thin, but broad of shoulders, wide of chest, strong of bone and muscle. His head was massive, strongly developed. Dark hair, slightly curled, flowed in a dense mass almost to his shoulders; even in advanced age it was sprinkled with only about twenty gray hairs, produced by the agonies of his 'Revelations'. His face was oval-shaped, slightly tawny of colour. Fine long arched eyebrows were divided by a vein, which throbbed visibly in moments of passion. Great black restless eyes shone out from under long heavy eyelashes. His nose was large, slightly aquiline. His teeth, upon which he bestowed great care, were well set, dazzling white. A full beard framed his manly face. His skin was clear and soft, his complexion 'red and white,' his hands were as 'silk and satin,' even as those of a woman. His step was quick and elastic, yet firm as that of one who steps 'from a high to a low place'. In turning his face, he would also turn his whole body. His whole gait and presence was dignified and imposing. His countenance

was mild and pensive. His laugh was rarely more than a smile.

In his habits he was extremely simple, though he bestowed great care on his person. His eating and drinking, his dress and his furniture retained, even when he had reached the fulness of power, their almost primitive nature. The only luxuries he indulged in were, besides arms, which he highly prized, a pair of yellow boots, a present from the Negus of Abyssinia. Perfumes, however, he loved passionately, being most sensitive to smells. Strong drink he abhorred.

. . . He was gifted with mighty powers of imagination, elevation of mind, and refinement of feeling. 'He is more modest than a virgin behind her curtain,' it was said of him. He was most indulgent to his inferiors, and would never allow his little page to be scolded whatever he did. 'Ten years,' said Anas his servant, 'was I about the Prophet, and he never said as much as "uff" to me'. He was very affectionate towards his family. One of his boys died on his breast in the smoky house of the nurse, a blacksmith's wife. He was very fond of children ; he would stop them in the streets and pat their little heads. He never struck anyone in his life. The worst expression he ever made use of in conversation was, 'What has come to him? may his forehead become darkened with mud!' When asked to curse some one he replied, 'I have not been sent to curse, but to be a mercy to mankind.' 'He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked the goats, and waited upon himself,' relates summarily another tradition. He never first withdrew his hand out of another man's palm, and turned not before the other

had turned.

He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence; those who came near him loved him; they who described him would say, 'I have never seen his like either before or after'. He was of great taciturnity, but when he spoke it was with emphasis and delibertion, and no one could forget what he said. . . .

Stanley Lane-Poole says further:

The day of Muhammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Koraysh all the years of sorrow and cruel scorn in which they had afflicted him and gave an amnesty to the whole population of Mekka. Four criminals whom justice condemned made up Muhammad's proscription list when he entered as a conqueror to the city of his bitterest enemies. The army followed his example, and entered quietly and peacefully; no house was robbed, no women insulted. One thing alone suffered destruction. Going to the Kaaba, Muhammad stood before each of the three hundred and sixty idols, and pointed to it with his staff, saying, 'Truth is come and falsehood is fled away!' and at these words his attendants hewed them down, and all the idols and household gods of Mekka and round about were destroyed.

It was thus that Muhammad entered again his native city. Through all the annals of conquest there is no triumphant entry comparable to this one.

Washington Irving says:

[See pages 192, 193, 199 of his work *Mahomet and His Successors,*

published in London in 1909.]

His [Muḥammad's] deportment, in general, was calm and equable; he sometimes indulged in pleasantry, but more commonly was grave and dignified, though he is said to have possessed a smile of captivating sweetness. His complexion was more ruddy than is usual with Arabs, and in his excited and enthusiastic moments there was a glow and radiance in his countenance, which his disciples magnified into the supernatural light of prophecy.

His intellectual qualities were undoubtedly of an extraordinary kind. He had a quick apprehension, a retentive memory, a vivid imagination and an inventive genius.

He was sober and abstemious in his diet, and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind; neither was his simplicity in dress affected but a result of real disregard for distinction from so trivial a source.

In his private dealings he was just. He treated friends and strangers, the rich and poor, the powerful and the weak, with equity, and was beloved by the common people for the affability with which he received them, and listened to their complaints.

His military triumphs awakened no pride nor vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting a regal state, he was displeased if, on entering a room, any unusual testimonials of respect were shown him. If he aimed at universal dominion, it

was the dominion of the faith; as to the temporal rule which grew up in his hands, as he used it without ostentation, so he took no step to perpetuate it in his family.

Edward Gibbon says :

[See page 335 of Vol. V of *The History of the Decline and Fall of the Roman Empire*, published in London in 1838-9.]

In the familiar offices of life he [Muhammad] scrupulously adhered to the grave and ceremonious politeness of his country; his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizens of Mecca; . . . His memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgement clear, rapid and decisive. He possessed the courage of both thought and action; and although his design might gradually expand with his success the first idea which he entertained of his divine mission bears the stamp of an original and superior genius.

Edward Gibbon says further :

[See page 54 of his work *History of the Saracen Empire*, published in 1870 in London.]

It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression which he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran. . . . The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. "I believe in One God and Mahomet, the Apostle of God," is the simple and invariable profession of Islam. The intellectual image

of the Deity has never been degraded by any visible idol: the honours of the prophet have never transgressed the measure of human virtue: and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.

Lamartine, the well-known French historian, says: [See Vol. II, pages 276-7 of *Historic de la Turquie*, published in Paris in 1854.]

Never has a man set for himself, voluntarily or involuntarily, a more sublime aim, since this aim was superhuman; to subvert superstitions which had been interposed between man and his Creator, to render God unto man and man unto God; to restore the rational and sacred idea of divinity amidst the chaos of the material and disfigured gods of idolatry, then existing. Never has a man undertaken a work so far beyond human power with so feeble means, for he [Muḥammad] had in the conception as well as in the execution of such a great design no other instrument than himself, and no other aid except a handful of men living in a corner of the desert. Finally, never has a man accomplished such a huge and lasting revolution in the world, because in less than two centuries after its appearance, Islam, in faith and in arms, reigned over the whole of Arabia, and conquered, in God's name, Persia, Khorasan, Transoxania, Western India, Syria, Egypt, Abyssinia, all the known continent of Northern Africa, numerous islands of the Mediterranean, Spain, and a part of Gaul.

If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They found-

ed, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and the souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together peoples of every tongue and of every race. He has left us as the indelible characteristic of this Muslim nationality the hatred of false gods and the passion for the One and Immaterial God. This avenging patriotism against the profanation of Heaven formed the virtue of the followers of Muhammad; the conquest of one-third of the earth to his dogma was his miracle; or rather it was not the miracle of a man but that of reason. The idea of the Unity of God, proclaimed amidst the exhaustion of fabulous theogonies, was in itself such a miracle that upon its utterance from his lips it destroyed all the ancient temples of idols and set on fire one-third of the world. His life, his meditations, his heroic revilings against the superstitions of his country, and his boldness in defying the furies of idolatry, his firmness in enduring them for fifteen years at Mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow countrymen: all these and, finally, his flight, his incessant preaching, his wars against odds, his faith in his success and his superhuman security in misfortune, his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture

but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God: the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with the words.

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muḥammed. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?

James A. Michener in his article "Islam the Misunderstood Religion" says:

[See pages 68-70 of *The Reader's Digest*, May 1955 (American Edition).]

Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty he was already a successful business-man, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five his employer, recognizing his merit, proposed marriage. Even though she was fifteen years the older, he married her, and as long as she lived remained a devoted husband.

By forty this man of the desert had secured for himself a most satisfying life: a loving wife, fine children and wealth. Then in a series of dramatic and terrifying events, he began to receive through the Archangel Gabriel a revelation of God's word.

Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded, "Read". So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is but one God."

Muhammad's message infuriated those rich Arabs whose faith required many idols, and he and his new followers were driven from Mecca, his home. Forced now to fight in defence of the freedom of conscience which he preached, he became an accomplished military leader. Although he repeatedly went into battle outnumbered and outspeared as much as five to one, he won some spectacular victories.

Later he became head of the state, and the testimony even of his enemies is that he administered wisely. The wisdom he displayed in judging intricate cases became the basis for the religious law that governs Islam today. In his final years he was invited to become a dictator or a saint, but he rejected both temptations, insisting that he was an average man to whom God had sent another of His periodic messages to the world.

By the force of his extraordinary personality, Muhammad revolutionized life in Arabia and throughout the East. With his own hands he smashed ancient idols and established a religion dedicated to one God. He lifted women from the bondage in which desert custom held them and preached general social justice.

Muslims think it particularly ironic when Muhammad is charged by Western writers with having established a voluptuous religion. Among drunkards he abolished

alcohol, so that even today all good Muslims are prohibitionists. Among the lazy he ordained individual ritual prayers five times each day. In a nation that revelled in feasting he instituted a most rigorous day time fast lasting a full month each year.

Western writers have passed their charges of voluptuousness mainly on the question of women. Before Muhammad, however, men were encouraged to take innumerable wives; he limited them to four only, and the Koran is explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one. . . .

In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, "An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being."

At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: "If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives for ever."

John William Draper, M.D., LL.D., says:

[See pages 329-30 of Vol. I of his work *History of the Intellectual Development of Europe*, published in London in 1875.]

Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia, the man who, of all men, has exercised the greatest influence upon the human race.

Mohammed possessed that combination of qualities

which more than once has decided the fate of empires. . . . Asserting that everlasting truth, he did not engage in vain metaphysics, but applied himself to improving the social condition of his people by regulations respecting personal cleanliness, sobriety, fasting, prayer. Above all other works, he esteemed almsgiving and charity. With a liberality to which the world had of late become a stranger, he admitted the salvation of men of any form of faith provided they were virtuous. To the declaration that there is but one God, he added, "and Mohammed is His Prophet." Whoever desires to know whether the event of things answered to the boldness of such an announcement, will do well to examine a map of the world in our own times. . . . To be the religious head of many empires, to guide the daily life of one-third of the human race, may perhaps justify the title of a messenger of God.

D.G. Hogarth says:

[See page 52 of his work *A History of Arabia* published in Oxford in 1922.]

Serious or trivial, his daily behaviour has instituted a canon which millions observe at this day with conscious memory. No one regarded by any section of the human race as Perfect Man has been imitated so minutely. The conduct of the Founder of Christianity has not so governed the ordinary life of his followers. Moreover, no founder of a religion has been left on so solitary an eminence as the Muslim Apostle.

E.H. Palmer, the famous translator of the Qur'ān, says:

[See page X of his work *The Koran* published in London in 1928.]

That he believed himself to be the Messenger of Allah seems to me beyond doubt. Any other view involves the paradox that a world religion claiming at the

present day over a hundred million adherents [now five hundred million] was founded by one, who, not being peculiarly religious, was nevertheless capable of stimulating religious enthusiasm so perfectly that his first essays in that style constitute for all Muslims and even for many who are not Muslims the clearest possible evidence of his prophetic genius.

W. Montgomery Watt says:

[See page 52 of the author's work *Muhammad at Mecca,* published in Oxford in 1953.]

His readiness to undergo persecution for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement—all argue his fundamental integrity. To suppose Muḥammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muḥammad. . . . Thus, not merely must we credit Muḥammad with essential honesty and integrity of purpose, if we are to understand him at all; if we are to correct the errors we have inherited from the past, we must in every particular case hold firmly to the belief in his sincerity until the opposite is conclusively proved; and we must not forget that conclusive proof is a much stricter requirement than a show of plausibility, and in a matter such as this only to be attained with difficulty.

Annie Bessant, the renowned theosophist of international fame, says:

[See page 4 of *The Life and Teachings of Mohammad* published in Madras in 1932.]

It is impossible for anyone who studies the life

and character of the great Prophet of Arabia, who knew how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel, whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.

H.M. Hyndman says:

[See page 9 of his work *The Awakening of Asia* published in London in 1919]

Never claiming divine power at any period of his mission, this very human prophet of God made his first converts in his own family, in his own aristocratic gens [people], and had such a remarkable personal influence over all with whom he was brought into contact that, neither when a poverty-stricken and hunted fugitive, nor at the height of his prosperity, did he ever have to complain of treachery from those who had once embraced his faith. His confidence in himself, and in his inspiration from on high, was ever greater when he was suffering under disappointment and defeat than when he was able to dictate his own terms to his conquered enemies. Muhammad died as he had lived, surrounded by his early followers, friends and votaries: his death as devoid of mystery as his life of disguise.

Mahatama Gandhi says:

[See his statement in *Young India* quoted in *The Light* of 16 September 1924.]

I wanted to know the best of the life of one who holds today undisputed sway over the hearts of millions of mankind. . . . I became more than ever convinced that it was not the sword that won a place for Islam in

those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle.

When I closed the second volume [of the Prophet's Biography], I was sorry there was not more for me to read of that great life.

Thomas Carlyle, the Famous Philosopher, says:

[See page 61 of his work *On Heroes, Heroworship and Heroes in History* published in London in 1888.]

Mahomet himself, after all that can be said about him, was not a sensual man. We shall err widely if we consider this man as a common voluptuary, intent mainly on base enjoyments,—nay on enjoyments of any kind. His household was of the frugalest; his common diet barley-bread and water; sometimes for months there was not a fire once lighted on his hearth. They record with just pride that he would mend his own shoes, patch his own cloak. A poor, hard-toiling, ill-provided man; careless of what vulgar men toil for. . . . No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three-and-twenty years of rough actual trial I find something of a veritable Hero necessary for that, of itself.

The Qur'ān says:

I feel that the readers should know what the Holy Qur'ān says about Muḥammad's character. There are scores of verses in the Qur'ān which refer to his character. I shall mention only a few.

By the wise Qur'ān! (O Muḥammad!) Thou art assuredly one of (Our) Messengers and art on a straight path (Sūrah 36, verses 2, 3, 4).

(O Men!) Indeed! in the personality of (Muḥammad) the Messenger of God, ye have an excellent pattern of all the virtues (Sūrah 33, verse 21).

By the Pen and, by that which they wirite, (O Muḥammad), by the grace of thy Lord, thou art not insane, and indeed! thou hast the sublimest character (Sūrah 68, verses 1, 2, and 4).

These verses were revealed by God, and announced by Muḥammad to his contemporaries. Had not Muḥammad been as he was characterised by God, and had he not been gifted with excellent virtues, his contemporaries who heard these verses would have surely made him an object of ridicule.

Before entering on his mission of Islam, Muḥammad was known throughout Mecca by the name "Muḥammad Amīn" which means Muḥammad the "Trustworthy". The epithet "Trustworthy" shows that during the previous years of his life, i.e. prior to the announcement of his prophethood, he was regarded as a man of exemplary character.

Chapter 1

PRAYERS OF THE PROPHET WHEN HE WOKE UP IN THE NIGHT

1. Praise be to God Who restored us unto life, having caused us to die, and unto Him shall be the Resurrection.

١- الحمد لله الذي أحيانا بعد ما أماتنا وإليه النشور.

2. There is no deity save God: He is alone. No partner hath He. Unto Him belongeth the sovereignty and unto Him belongeth the praise; and He hath power to do all things. Glory be to God, and praise be to God! There is no deity save God. God is Supreme. There is no strength nor power save in God. My Lord, forgive Thou me.

٢- لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير. سبحان الله والحمد لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله رب اغفر لي.

3. There is no God save Thee. Thy glory (I extol), O God, and Thy praise (I hymn). I seek Thy forgiveness for my sin, and seek

٣- لا إله إلا أنت سبحانك اللهم وبحمدك أستغفرك لذنبي وأسألك

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1. *Mishkāt*: When the Prophet of God woke up in the night he would say: . . . (Ḥudhaifah—*Ṣaḥiḥ Bukhāri*; Bara'a—*Ṣaḥiḥ Muslim*).

2. *Mishkāt*: Said the Messenger of God: Whosoever waking up in the night reciteth: . . . then sayeth: My Lord, forgive Thou me; or prayeth for aught, his prayer shall be granted. If he make ablution and offer Ṣalāt, it shall be accepted ('Ubadah ibn al-Ṣāmit—*Ṣaḥiḥ Bukhāri*). *Ṣalāt*=(liturgical service. Prayer said with the form and postures prescribed by the Prophet, as distinguished from "Du'a" which merely signifies a supplication to God. In Persian and Urdu "Ṣalāt" is called "Namāz".)

3. *Mishkāt*: When the Messenger of God woke up in the night, he would say: . . . ('Ā'yeshah—*Sunan Abū Dāwūd*).

of Thee Thy mercy. O God! cause me to grow in knowledge, and cause not my heart to stray after Thou hast guided me aright, and bestow upon me mercy from Thy Presence. Behold, Thou alone art the Great Bestower.

رَحْمَتَكَ اَللّٰهُمَّ زِدْنِي عِلْمًا وَّ
لَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي
وَهَبْ لِي مِنْ لَّدُنْكَ رَحْمَةً
إِنَّكَ أَنْتَ الْوَهَّابُ ۝

4. O God! Behold, I beg of Thee the good.

٤- اَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرًا

5. God is Supreme! (Ten times.)

٥- اَللّٰهُ أَكْبَرُ (عَشْرًا)

Praise be to God! (Ten times.)

اَلْحَمْدُ لِلّٰهِ (عَشْرًا)

I glorify God and hymn His praise. (Ten times.)

سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ (عَشْرًا)

Glory be to the Sovereign King the Holy One! (Ten times.)

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ (عَشْرًا)

I seek God's forgiveness. (Ten times.)

أَسْتَغْفِرُ اللّٰهَ (عَشْرًا)

There is no deity save God. (Ten times.)

لَا إِلٰهَ إِلَّا اللّٰهُ (عَشْرًا)

O God! Behold, I seek refuge in Thee from the hardship of the world, and the hardship of the Day of Resurrection. (Ten times.)

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
ضِيقِ الدُّنْيَا وَضِيقِ يَوْمِ
الْقِيٰمَةِ (عَشْرًا)

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4. *Mishkāt* : Said the Messenger of God : No Muslim having cleansed himself (retireth to bed at night and) sleepeth after performing *Dhikr*, then waketh up during the night, and prayeth unto God for a blessing, but God doeth bestow it upon him. (Mu'ādh ibn Jabal—*Musnad Aḥmad* ; *Sunan Abū Dāwud*. (*Dhikr* = remembering God ; adoring Him.)

5. *Mishkāt* : When the Messenger of God woke up in the night, he would recite : . . . thereafter he would begin the Ṣalāt. ('Ā'yeshah—*Sunan Abū Dāwūd*.)

6. Glorified be the Lord of the worlds! God's holiness (I extol) and His praise (I hymn).

٦- سُبْحَانَ رَبِّ الْعٰلَمِيْنَ
سُبْحَانَ اللهِ وَبِحَمْدِهٖ۔

7. O God! Praise be to Thee! Thou art the Guardian of the heavens and the earth and of those that are therein. Praise be to Thee! Thou art the Light of the heavens and the earth and of those that are therein. Unto Thee belongeth the praise. Thou art the King of the heavens and the earth and of those that are therein. Unto Thee belongeth the praise. True art Thou. True is Thy promise. True is (our) meeting Thee. True is Thy word. True is heaven and true is hell. True are the prophets. True is Muḥammad. And true is the Hour of Judgment. O God! Unto Thee do I surrender. In Thee have I faith. Upon thee do I rely. Unto Thee do I turn. With Thy help do I contend; and from Thee do I seek judgment. So forgive me for that which I expedite and that which I defer, and that which I conceal

٧- اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ
السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ
وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ
الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوٰتِ وَ
الْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ
الْحَمْدُ اَنْتَ الْحَقُّ وَوَعْدُكَ
الْحَقُّ وَلِقَآؤُكَ حَقٌّ وَّقَوْلُكَ
حَقٌّ وَّالْجَنَّةُ حَقٌّ وَّالنَّارُ حَقٌّ وَّ
النَّبِيُّوْنَ حَقٌّ وَّمُحَمَّدٌ حَقٌّ وَّ
السَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ
اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَ
عَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ
وَبِكَ خَاصَمْتُ وَاِلَيْكَ
حَاكَمْتُ فَاغْفِرْ لِيْ مَا قَدَّمْتُ
وَمَآ اَخَّرْتُ وَمَآ اَسْرَرْتُ

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6. *Mishkāt*: I used to lodge at night unto the chamber of the Prophet of God When the Prophet awoke in the night I would hear him recite long: ... (Rabī'ah ibn Ka'b al Aslamī—Nasā'ī; Tirmidhī).

7 *Mishkāt*: When the Prophet of God rose up in the night, to offer Tahajjud, he would recite: . . . (Ibn 'Abbās—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*). (*Tahajjud*=Voluntary "Ṣalāt" which is offered after midnight.)

and that which I reveal, and also for that (sin) of mine whereof Thou art better aware than I. Thou art the Expediter and Thou art the Deferer. There is no god save Thee, and there is no god other than Thee.

وَمَآ أَعْلَنْتُ وَمَآ أَنْتَ أَعْلَمُ بِهٖ مِنِّيْ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَآ إِلٰهَ إِلَّآ أَنْتَ وَلَآ إِلٰهَ غَيْرُكَ۔

8. "Behold, in the creation of the heavens and the earth, and the change of the night and the day, are tokens for men of understanding," etc. (up to the end of Sūrah 3 of the Holy Qur'ān; the last eleven verses).

٨- إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّأُولِي الْأَلْبَابِ ۝
إلى ختم السورة (آل عمران)

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8. *Mishkāt* : One night I abode in the house of mine aunt Maymūnah (the Prophet's wife). The Prophet conversed with her for a while, then went to sleep. About the third watch of the night he rose up, and looking heavenward recited these verses : . . . (Ibn 'Abbās—*Ṣaḥīḥ Bukhārī* ; *Ṣāḥīḥ Muslim*).

T. N. This is part of a lengthy tradition.

Chapter II

PRAYERS AT THE TIME OF BEGINNING THE NIGHT ṢALĀT

9. O God, Lord of Gabriel, Michael, and *Isrāfīl ! O Originator of the heavens and the earth, Knower of the visible and the invisible ! It is Thou Who wilt judge between Thy bondmen concerning that wherein they used to differ. Guide me with Thy command concerning the matter the truth whereof hath been disputed. Behold, it is Thou Who guidest whom Thou wilt unto the right path.

٩۔ اَللّٰهُمَّ رَبَّ جِبْرَئِيلَ وَمِيكَائِيلَ
وَإِسْرَافِيلَ فَاطِرَ السَّمٰوٰتِ وَ
الْاَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ
اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ۝ اِهْدِنِي
لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ
بِاِذْنِكَ اِنَّكَ تَهْدِي مَنْ تَشَاءُ
اِلٰى صِرَاطٍ مُسْتَقِيمٍ ۝

10. Thy glory (I hymn), O God, and Thy praise (I celebrate) ! Blessed is Thy name, and exalted is Thy Majesty. There is no god other than Thee. God is Supreme in supremacy. I seek refuge in God the Hearer, the Knower,

١٠۔ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ
وَلَآ اِلٰهَ غَيْرُكَ اَللّٰهُ اَكْبَرُ كَبِيرًا
اَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ

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9. *Mishkāt* : Waking up in the night the Prophet of God would begin the ṣalāt ; then he would say: . . . ('Ā'yeshah—*Ṣaḥīḥ Muslim*).

* Isrāfīl = The angel who will sound the Trumpet at the Day of Resurrection.

10. *Mishkāt* : When the Prophet of God awoke in the night, he would recite Takbīr, then he would say : . . . (Abū Sa'īd al-Khudrī—Tirmidhī ; Abū Dāwād ; Nasā'ī). (Takbīr=It means reciting "God is Supreme ! God is Supreme !")

from Satan the Outcast from his evil prompting, his hauteur, and his erotic poetry.*

مِنَ الشَّيْطٰنِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ۔

11. God is Supreme! God is Supreme! God is Supreme! Lord of Dominion, Power, Majesty, and Magnificence!

١١۔ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ذُوالْمَلَكُوْتِ وَالْجَبَرُوْتِ وَالْكِبْرِيَآءِ وَالْعَظَمَةِ۔

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* Before the advent of the Prophet erotic poetry was a source of delight to most of the pagan Arabs.

11. *Mishkāt* : Ḥudhayfah related that he saw the Prophet of God offering salāt in the night. On beginning the ṣalāt the Prophet recited : . . . (Ḥudhayfah—*Sunan Abū Dāwūd*).

Chapter III

*QUNŪT IN WITR

12. O God! Guide me amongst those whom Thou hast guided aright, and preserve me amongst those whom Thou hast preserved. Take me for a friend amongst those whom Thou hast taken for friends. Bless me in that which Thou hast bestowed (upon me). Guard me from the evil of that which Thou hast ordained. For, behold, it is Thou Who ordainest, and none can ordain aught against Thee. Indeed! Never is he abased whom Thou takest for a friend. Our Lord, Blessed and Exalted art Thou!

١٢- اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ
هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ
وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَ
بَارِكْ لِيْ فِيْمَآ اَعْطَيْتَ وَ
قِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ
تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ
اِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ۔

13. In the name of God the Beneficent, the Merciful. O God! Behold, we seek Thy help and seek Thy forgiveness. We extol Thee in the goodliest manner,

١٣- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَ
نَسْتَغْفِرُكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ

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* "Qunūt" means standing long in prayer. It means a humble supplication.

"Witr" signifies a unit or an odd number. Witr-ṣalāt is offered in one rak'ah or in odd number of rak'ahs, 1, 3, 5, or 7. "Qunūt-fil-Witr" is the supplication made in the Witr-ṣalāt.

12. *Mishkāt* : The Messenger of God taught me to recite in the "Qunūt" of "Witr" : . . . (al-Ḥasan ibn 'Alī—Tirmidhī, Abū Dāwūd; Ibn Mājah; Dārimī).

13. *Ḥiṣn Ḥaṣīn*: This prayer is reported by Ibn Abī Shaybah in *Muṣannaf*; and by Bayhaqī in *Sunan Kabīr*.

and are not unthankful to Thee, whilst we disown and shun him who disobeyeth Thee. In the name of God the Beneficent, the Merciful. O God! Thee alone do we worship. Unto Thee do we pray. Before Thee do we prostrate ourselves. Toward Thee do we run and hasten. We dread Thine inevitable chastisement, and hope for Thy mercy. Behold, Thine inevitable chastisement shall overtake the disbelievers.

وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَخْشٰى عَذَابَكَ الْجِدَّ وَنَرْجُوْا رَحْمَتَكَ اِنَّ عَذَابَكَ الْجِدَّ بِالْكُفَّارِ مُلْحِقٌ۔

14. O God! Behold, I seek refuge in Thy good pleasure from Thy displeasure, and in Thy forgiveness from Thy retribution; and I seek refuge in Thee from Thee. Unable am I to reckon Thy praise which Thou meritest. Thou art even as Thou hast lauded Thyself.

١٤۔ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَآ اُحْصِيْ ثَنَآءً عَلَيْكَ اَنْتَ كَمَآ اَثْنَيْتَ عَلٰى نَفْسِكَ۔

15. Glorified is the Sovereign King, the Holy One! (Three times.)

١٥۔ سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ۔ (ثلثًا)

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14. *Mishkāt*: Behold, the Prophet of God was wont to say at the end of his Witr-ṣalāt: . . . . ('Alī—Abū Dāwūd; Tirmidhī; Nasā'ī; Ibn Mājah).

15. *Mishkāt*: On returning the Salutation in Witr-ṣalāt, the Messenger of God would say: . . . (Ubayy ibn Ka'b—Abū Dāwūd; Nasā'ī). ("Salutation" = Invoking peace and blessings on the angels, which is the final part of every ṣalāt.)

Chapter IV

RESPONSE TO THE *MU'ADHDHIN AND PRAYERS ON HEARING THE ADHĀN†

16. When the Mu'adhdhin crieth: God is Supreme, God is Supreme, let one of you say: God is Supreme, God is Supreme! When he crieth: I bear witness that there is no deity save God, say: I bear witness that there is no deity save God. When he crieth: I bear witness that Muḥammad is the Messenger of God, say: I bear witness that Muḥammad is the Messenger of God. When he crieth: Come to prayer, say: There is no power nor strength save in God. When he crieth: Come to success, say: There is no strength nor power save in God. When he crieth: God is Supreme, God is Supreme, say: God is Supreme, God is Supreme! When he crieth: There is no deity save God, say: There is no deity save God.

١٦- اِذَا قَالَ الْمُؤَذِّنُ اَللّٰهُ اَكْبَرُ
اَللّٰهُ اَكْبَرُ فَقَالَ اَحَدُكُمْ اَللّٰهُ اَكْبَرُ
اَللّٰهُ اَكْبَرُ ثُمَّ قَالَ اَشْهَدُ اَنْ لَّا
اِلٰهَ اِلَّا اللّٰهُ قَالَ اَشْهَدُ اَنْ لَّا
اِلٰهَ اِلَّا اللّٰهُ ثُمَّ قَالَ اَشْهَدُ
اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ قَالَ
اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ
ثُمَّ قَالَ حَيَّ عَلَى الصَّلٰوةِ قَالَ
لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ
ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاحِ
قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ
ثُمَّ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ثُمَّ
قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ قَالَ لَا
اِلٰهَ اِلَّا اللّٰهُ۔

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* "Mu'adhdhin" = The Crier of the "Adhān".

† "Adhān" = Literally means call or announcement; hence, the call or summons to public prayer by the Mu'adhdhin.

16 *Mishkāt*: The Messenger of God said: Whosoever sayeth thus (i.e. repeateth the call of the Mu'adhdhin) with a sincere heart shall enter the Garden ('Umar—*Ṣaḥīḥ Muslim*).

17. I testify that there is no deity save God, that He is alone, that He hath no partner, and I testify that Muḥammad is His bondman and His Messenger. Well pleased am I with God as a Lord, with Muḥammad as a Messenger of God, and with Islam as a religion!

١٧- أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ رَضِيْتُ بِاللّٰهِ رَبًّا وَّبِمُحَمَّدٍ رَّسُوْلًا وَّبِالْإِسْلَامِ دِيْنًا۔

18. O God, Lord of this perfect call and the ṣalāt to be offered presently, vouchsafe Muḥammad the way of approach unto Thee, and also eminence; and raise him unto the glorious station Thou hast promised him.

١٨- اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدَا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَا الَّذِيْ وَعَدْتَّهٗ۔

19. O God! This is the hour of the advent of Thy night, and the retreat of Thy day and of the cry of Thy petitioners. So, pardon Thou me!

١٩- اَللّٰهُمَّ هٰذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ فَاغْفِرْ لِيْ۔

20. May God establish and perpetuate this ṣalāt!

٢٠- أَقَامَهَا اللّٰهُ وَأَدَامَهَا۔

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17. *Mishkāt*: Said the Messenger of God: Whosoever on hearing (the Adhān of) the Mu'adhdhin sayeth: . . . his sins shall be pardoned (Sa'd ibn Abi Waqqāṣ—*Ṣaḥiḥ Muslim*).

18 *Mishkāt*: Said the Messenger of God: Whosoever on hearing the Adhān sayeth: . . . I indeed shall intercede on his behalf on the Day of Resurrection (Jābir—*Ṣaḥiḥ Bukhārī*).

19. *Mishkāt*: The Messenger of God taught me that I should recite at the time of the evening Adhān: . . . (Umm Salamah—Abū Dāwūd; Bayhaqī in *Da'wāt-i-Kabīr*).

20. *Mishkāt*: Behold, once, Bilāl began to recite the Iqāmah. When Bilāl recited: "Prayer is just ready." the Messenger of God said: . . . . (Abū Umāmah or someone of the companions of the Prophet of God—Abū Dāwūd). ("Bilāl" was an Abyssinian Muslim slave who had been ransomed by the Caliph Abū Bakr. Bilāl was the first Mu'adhdhin of the Prophet. "Iqāmah" literally means causing to stand up. With a view to causing worshippers to stand up in a row, that they may prepare themselves to offer ṣalāt, the Adhān is uttered with a voice loud enough to be heard by the worshippers present on the occasion. Thus, the Adhān, with the words: "Behold, the ṣalāt is begun," added to it is called "Iqāmah".)

Chapter V

PRAYERS AFTER THE TWO VOLUNTARY RAK'AHS* OF THE MORNING ṢALĀT

21. O God! Make Light in mine heart, Light in mine eye, Light in mine ear, Light on my right, Light on my left, Light above me, Light beneath me, Light before me, Light behind me; and make Thou for me Light. Light in my tongue, Light in my sinews, Light in my flesh, Light in my blood, Light in mine hair, Light in my body, Light in my soul, and magnify for me Light! O God! bestow upon me Light!

٢١- اَللّٰهُمَّ اجْعَلْ فِیْ قَلْبِیْ نُوْرًا
وَّفِیْ بَصَرِیْ نُوْرًا وَّفِیْ سَمْعِیْ نُوْرًا
وَّعَنْ یَّمِیْنِیْ نُوْرًا وَّعَنْ یَّسَارِیْ
نُوْرًا وَّفَوْقِیْ نُوْرًا وَّتَحْتِیْ نُوْرًا وَّ
اَمَامِیْ نُوْرًا وَّخَلْفِیْ نُوْرًا وَّاجْعَلْ
لِّیْ نُوْرًا وَّفِیْ لِسَانِیْ نُوْرًا وَّعَصَبِیْ
نُوْرًا وَّلَحْمِیْ نُوْرًا وَّدَمِیْ نُوْرًا وَّ
شَعْرِیْ نُوْرًا وَّبَشَرِیْ نُوْرًا وَّاجْعَلْ
فِیْ نَفْسِیْ نُوْرًا وَّاَعْظِمْ لِیْ نُوْرًا
اَللّٰهُمَّ اَعْطِنِیْ نُوْرًا۔

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* "Rak'ah" literally means to bow down in prayer. A Rak'ah is a section of the ṣalāt. It consists of several postures: standing up erect, bowing down, making a prostration, sitting down for a while, and making a second prostration, constitute one Rak'ah.

21. *Mishkāt*: Having completed thirteen rak'ahs of Ṣalāt-al-Tahajjud the Prophet of God lay down and slept, and his breathing, as was usual with him, became loud. When morning dawned Bilāl awoke him for prayer. (Rising up), the Prophet prayed (the sunnahs of the dawn) without making ablution. In the course of his supplication he said: . . . (Ibn 'Abbās—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*).

Chapter VI

PRAYERS OF THE PROPHET WHEN HE CAME FORTH FROM HIS HOUSE

22. In the name of God! I rely upon God. O God! Behold, we seek refuge in Thee lest we slip, or go astray, or wrong, or be wronged, or act foolishly or anyone should act foolishly with us.

٢٢- بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ اَللّٰهُمَّ إِنَّا نَعُوْذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نَضِلَّ أَوْ نَظْلِمَ أَوْ نُظْلَمَ أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا۔

23. In the name of God. Upon God I rely. There is no strength nor power save in God.

٢٣- بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ۔

24. O God! Behold, I seek refuge in Thee lest I send (anyone) astray, or go astray (myself), or wrong or be wronged, or act foolishly, or anyone should act foolishly with me.

٢٤- اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ۔

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22. *Mishkāt*: It was the wont of the Prophet of God to say, when he came forth from his house: . . . (Umm Salamah—Aḥmad; Tirmidhī; Nasā'ī).

23. *Mishkāt*: Said the Messenger of God: If a man, whilst he is coming forth from his house, say: . . . then it is said unto him: "Thou art well guided, provided, and protected." His devil thereupon turneth aside from him and another devil sayeth unto the first: "How canst thou (deal) with a man that hath been well guided, provided, and protected?" (Anas—Abū Dāwūd; Tirmidhī).

24. *Mishkāt*: Never did the Messenger of God go forth from mine house without raising his look heavenward, and saying: . . . (Umm Salamah—Abū Dāwūd; Ibn Mājah). (Umm Salamah was one of the wives of the Prophet.)

Chapter VII

PRAYERS OF THE PROPHET WHEN HE ENTERED THE MOSQUE

25. I seek refuge in God, the Magnificent, in His Glorious Self, and in His Eternal Dominion, from Satan the Outcast.

٢٥- أَعُوذُ بِاللّٰهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ـ

26. In the name of God. Blessings and peace be upon the Messenger of God! My Lord! Forgive me my sins, and open unto me the gates of Thy mercy!

٢٦- بِسْمِ اللّٰهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُولِ اللّٰهِ رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ـ

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25. *Mishkāt*: On entering the mosque the Messenger of God was wont to say: . . . ('Abdullah ibn 'Amr ibn al-'Āṣ—Abū Dāwūd). Said the Messenger of God, "When anyone prayeth thus, the Devil sayeth: 'He is safe from me for the whole of this day.' "

26. *Mishkāt*: On entering the mosque the Messenger of God was wont to say: . . . (Fāṭimah al-Zahrah—Tirmidhī; Aḥmad; Ibn Mājah) (Fāṭimah al-Zahrah was the daughter of the Prophet by his first wife Khadījah. She was the wife of 'Alī and the mother of Ḥasan and Ḥusain.)

Chapter VIII

PRAYERS AND "DHIKR" AFTER THE MORNING AND EVENING ṢALĀT

27. There is no deity save God. He is alone; He hath no partner; His is the sovereignty and His is the praise. In His hand is the good; He quickeneth and killeth; and He is Omnipotent. (Ten times.)

٢٧- لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - (عشر مرّات)

28. O God! Protect me from the Fire. (Seven times.)

٢٨- اَللّٰهُمَّ أَجِرْنِي مِنَ النَّارِ - (سبع مرّات)

29. O God! Behold, I beg of Thee useful knowledge, commendable conduct, and lawful sustenance.

٢٩- اَللّٰهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا -

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27. *Mishkāt*: Said the Prophet of God: Whosoever, immediately after the evening and morning ṣalāt, and before he turneth his feet to return therefrom, reciteth ten times: . . . then, for every word that he so reciteth ten righteous deeds are recorded unto his credit, and ten evil deeds are remitted from him; he is exalted by ten degrees, and these words become for him a refuge from everything that is froward and a refuge from the accursed devil, and no sin can cleave unto him, save the sin of polytheism; and he excelleth everyone in conduct save him who outdoeth him in reciting it ('Abd al-Raḥmān ibn Ghanam—Aḥmad, Tirmidhī).

28. *Mishkāt*. The Messenger of God revealed unto me saying: When thou art returning from the morning ṣalāt, recite thou seven times ere thou speak to anyone :... then if thou (chance to) die during the night, thine exemption from the Hell-Fire shall be decreed. Likewise recite thou this after thou hast offered thy morning ṣalāt; then if thou (chance to) die during the day, thine exemption from the Hell-Fire shall be decreed (al-Ḥārith ibn Muslim al-Tamīmī—Abū Dāwūd).

29. *Mishkāt*: Behold, the Prophet of God was wont to say after the morning ṣalāt: . . . (Umm Salamah—Aḥmad; Ibn Mājah; Bayhaqī in *Da'wāt-i-Kabīr*).

Chapter IX

PRAYERS AND "DHIKR" IN THE MORNING AND EVENING

30. In the name of God, by virtue of Whose Name naught in the heaven nor earth doeth hurt; and He is the Hearer, the Knower. (Thrice.)

٣٠- بِسْمِ اللّٰهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ۔ (ثلث مرات)

31. O God! Make me sound in body! O God! Make me sound in hearing! O God! Make me sound in sight! There is no deity save Thee. (Thrice.)

٣١- اَللّٰهُمَّ عَافِنِيْ فِيْ بَدَنِيْ اَللّٰهُمَّ عَافِنِيْ فِيْ سَمْعِيْ اَللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ لَآ اِلٰهَ اِلَّآ اَنْتَ (ثلث مرات)

32. Well pleased am I with God as a Lord, with Islam as a religion, and with Muhammad as a Prophet! (Thrice.)

٣٢- رَضِيْتُ بِاللّٰهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ نَّبِيًّا۔ (ثلث مرات)

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30. *Mishkāt*: I heard my father say that the Messenger of God said: If any bondman (of God) recite three times every morn and evening: . . . no harm shall betide him.

Now, Aban had been smitten with a stroke of paralysis. So the man (unto whom Aban related this tradition) began to gaze at him, whereupon Aban said unto him: Wherefore gazest thou at me? Now, indeed! the tradition is even as I have related it unto thee, but I recited it not one day so that God might execute His decree against me (Aban ibn 'Uthmān—Trimidhī; Ibn Mājah; Abū Dāwūd).

31. *Miskhāt*: I said to my father: O father! I hear thee recite every day: . . . Thou repeatest it thrice morning and evening. He replied: O my son! I heard the Messenger of God supplicate in these words, and I love to follow his practice ('Abd al-Raḥmān ibn Abī Bakr—Abū Dāwūd).

32. *Mishkāt*: Said the Messenger of God: No Muslim bondman (of God) shall recite thrice every morn and evening: . . . but it will be obligatory on God to please him on the Day of Resurrection (Thaubān—Aḥmad).

33. We enter upon the morning as followers of the religion of Islam, of the Doctrine of the Unity (of God), of the religion of our Prophet Muḥammad (whom God bless and preserve!), of the Creed of our father Abraham, who was upright, and was not of the polytheists.

٣٣- أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِخْلَاصِ وَعَلَى دِيْنِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيْمَ حَنِيْفًا وَّمَا كَانَ مِنَ الْمُشْرِكِيْنَ۔

34. We and the creation of God enter on the morning. Unto God belongeth the praise; unto God belongeth the majesty and the magnificence. The creation and the command, the night and the day, and whatsoever resteth in the twain also belong unto God. O God! Make Thou the first part of this day (a time of) righteousness, the middle part thereof (a time of) attainment, and the last part thereof (a time of) success. O Thou the Most Merciful of those who show mercy!

٣٤- أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَالْكِبْرِيَاءُ وَالْعَظَمَةُ لِلّٰهِ وَالْخَلْقُ وَالْأَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيْهِمَا لِلّٰهِ اَللّٰهُمَّ اجْعَلْ أَوَّلَ هٰذَا النَّهَارِ صَلَاحًا وَّأَوْسَطَهُ نَجَاحًا وَّآخِرَهُ فَلَاحًا يَا أَرْحَمَ الرَّاحِمِيْنَ۔

35. We enter upon the morning and so doth the creation of God Lord of the worlds.

٣٥- أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

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33. *Mishkāt*: When morning dawned the Messenger of God was wont to say: . . . ('Abd al-Raḥman ibn Abī Abza—Aḥmad; Dārimī).

34. *Mishkāt*: When the Messenger of God rose up in the morning he would say: . . . ('Abdullah ibn Abī 'Awfa—Nawawī in *Adhkār*).

35. *Mishkāt*: Said the Messenger of God: When any one of you entereth the morning, let him say: . . . and when he entereth the evening, let him say likewise (Abū Malik—Abū Dāwūd).

O God! Behold, I beg of Thee the good of this day, the victory thereof, the help thereof, the light thereof, the blessing thereof, and the guidance thereof. And I seek refuge in Thee from the evil that is therein, and the evil that be thereafter. (In the morning.)

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَيْرَ
هٰذَا الْيَوْمِ فَتْحَهٗ وَنَصْرَهٗ
وَنُوْرَهٗ وَبَرَكَتَهٗ وَهُدَاهُ وَ
اَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهِ وَ
شَرِّ مَا بَعْدَهٗ (فی الصباح)

We enter upon the evening and so doth the creation of God Lord of the worlds. O God! Behold, I beg of Thee the good of this night, the victory thereof, the help thereof, the light thereof, the blessing thereof, and the guidance thereof. And I seek refuge in Thee from the evil that be therein, and the evil that be thereafter. (In the evening.)

اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ
رَبِّ الْعٰلَمِيْنَ اَللّٰهُمَّ اِنِّیْ
اَسْئَلُكَ خَيْرَ هٰذِهِ اللَّيْلَةِ
فَتْحَهَا وَنَصْرَهَا وَنُوْرَهَا
وَبَرَكَتَهَا وَهُدَاهَا وَاَعُوْذُ
بِكَ مِنْ شَرِّ مَا فِيْهَا وَشَرِّ
مَا بَعْدَهَا۔ (فی المساء)

36. O God! Whatsoever grace I or any one of Thy creation may find this morn it will be from Thee alone. Thou hast no partner. Therefore all praise and thanksgiving belong unto Thee. (In the morning.)

٣٦۔ اَللّٰهُمَّ مَا اَصْبَحَ بِیْ مِنْ نِّعْمَةٍ
اَوْ بِاَحَدٍ مِّنْ خَلْقِكَ فَمِنْكَ
وَحْدَكَ لَا شَرِيْكَ لَكَ فَلَكَ
الْحَمْدُ وَلَكَ الشُّكْرُ (فی الصباح)

O God! Whatsoever grace I or any one of Thy creation may find this evening it will be from Thee alone. Thou has no partner.

اَللّٰهُمَّ مَا اَمْسٰى بِیْ مِنْ
نِّعْمَةٍ اَوْ بِاَحَدٍ مِّنْ خَلْقِكَ
فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ

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36. *Mishkāt*: Said the Messenger of God: Whosoever sayeth in the morning: . . . returneth thanks (unto God) for (the blessings of) the day. And whosoever sayeth likewise in the evening, returneth thanks (unto God) for (the blessings) of the night ('Abdullah ibn Ghanam—Abū Dāwūd).

Therefore all praise and thanksgiving belong unto Thee. (In the evening.)

فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ (فى المساء)

37. O God! Behold, I enter upon this morning. I call Thee to bear witness, and I call the bearers of Thy Throne, Thine angels, and the whole of Thy creation to bear witness that, in sooth, Thou art God, that there is no deity save Thee, that Thou art Alone, that Thou hast no partner, and that, in sooth, Muḥammad is Thy bondman and Thy Messenger. (In the morning.)

٣٧- اَللّٰهُمَّ إِنِّيْ أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَآئِكَتِكَ وَجَمِيْعَ خَلْقِكَ أَنَّكَ أَنْتَ اللّٰهُ لَآ إِلٰهَ إِلَّآ أَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ (فى الصباح)

*O God! Behold, I enter upon this evening. I call Thee to bear witness, and I call the bearers of Thy Throne, Thine angels, and the whole of Thy creation to bear witness that there is no god save Thee, that Thou art Alone, that Thou hast no partner, and that, in sooth, Muḥammad is Thy bondman and Thy Messenger. (In the evening.)

اَللّٰهُمَّ إِنِّيْ أَمْسَيْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَآئِكَتِكَ وَجَمِيْعَ خَلْقِكَ أَنَّكَ أَنْتَ اللّٰهُ لَآ إِلٰهَ إِلَّآ أَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ- (فى المساء)

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37. *Mishkāt*: Said the Messenger of God: Whosoever shall recite thrice in the morning : . . . the sins committed by him during the day shall be forgiven. And if he recite it in the evening, then the sins committed by him during the night shall be forgiven. (Anas—Abū Dāwūd ; Tirmidhī).

* *Mishkāt* does not mention this part, but it is found in other books of traditions.

38. I seek refuge in the perfect words of God, from the evil of that which He hath created.

٣٨- أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ -

39. God sufficeth me. There is no god save Him. In Him I trust. He is the Lord of the Magnificent Throne. (Seven times.)

٣٩- حَسْبِيَ اللهُ لَآ إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ - (سبع مرّات)

40. O God! Thou art my Lord. There is no god save Thee. Thou hast created me, and I am Thy bondman. And I abide by Thy covenant and promise as best I can. I seek refuge in Thee from the evil of that which I have wrought. I acknowledge unto Thee Thy favour which Thou hast bestowed upon me. I also confess mine iniquity; therefore forgive Thou me; for, behold, none forgiveth sins but Thou.

٤٠- اَللّٰهُمَّ أَنْتَ رَبِّيْ لَآ إِلٰهَ إِلَّا أَنْتَ خَلَقْتَنِيْ وَأَنَا عَبْدُكَ وَأَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ -

41. O God! Behold, I beg of Thee peace in this world

٤١- اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا

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38. *Dai al-Falāh*: Said the Messenger of God: No harm shall ever betide him who reciteth morn and evening: . . . (Abū Hurayrah—Ṭabrānī in *Ausāṭ*).

39. *Dai-al-Falāh*: Said the Messenger of God: Whosoever reciteth seven times morn and evening: . . . God will be sufficient for him against all temporal and spiritual anxieties (Abū al-Dardā'—Ibn al-Sani).

40. *Mishkāt*: Said the Messenger of God: Sayyid al-Istighfār is that thou should say: Whosoever reciteth it in the day believing therein and dieth that day before sundown, he shall be of the owners of the Garden; and whosoever reciteth it in the night believing therein, and dieth before dawn, he shall be of the owners of the Garden (Shaddād ibn Aws—*Ṣaḥīḥ Bukhārī*). ("Sayyid al-Istighfār"="Sayyid" means head, chief or meritorious, and "Istighfār" means seeking forgiveness of God. Hence "Sayyid al-Istighfār" signifies the most meritorious solicitation of forgiveness.)

41. *Mishkāt*: Never would the Messenger of God omit to recite in the morning and the evening, these words: . . . ('Abdullah ibn 'Umar—Abū Dāwūd).

and the Hereafter. O God! Behold, I beg of Thee forgiveness, and safety in my faith, in my world, in mine household and in my wealth. O God! Cover my defects, and give me peace from mine apprehensions. O God! Guard me from my front and from my rear, from my right and from my left, also from above me; and I seek refuge in Thy might lest I be surprised from beneath me!

وَالْاٰخِرَةِ اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ
الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَ
دُنْيَايَ وَاَهْلِيْ وَمَالِيْ اَللّٰهُمَّ
اسْتُرْ عَوْرَاتِيْ وَاٰمِنْ رَّوْعَاتِيْ
اَللّٰهُمَّ احْفَظْنِيْ مِنْۢ بَيْنِ يَدَيَّ
وَمِنْ خَلْفِيْ وَعَنْ يَّمِيْنِيْ وَعَنْ
شِمَالِيْ وَمِنْ فَوْقِيْ وَاَعُوْذُ بِعَظَمَتِكَ
اَنْ اُغْتَالَ مِنْ تَحْتِيْ۔

42. There is no deity save God. He is alone. He hath no partner. Unto Him belongeth the sovereignty and unto Him belongeth the praise; and He is All-Powerful.

۴۲۔ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا
شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَ
لَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ۔

43. So, glory be to God when ye reach the evening and when ye rise at morn! And praise be to Him in the heaven and the earth, and when ye enter the night and when ye enter the noonday!

۴۳۔ فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ
وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ
فِي السَّمٰوٰتِ وَالْاَرْضِ وَ
عَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ

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42. *Mishkāt*: Said the Messenger of God: Whosoever reciteth in the morning: . . . his reward shall be equal to the reward of emancipating a bondman from the progeny of Ishmael. Ten righteous deeds shall be recorded unto his credit, and ten evil deeds shall be remitted from him; he shall be exalted by ten promotions, and shall be safe from the devil till sundown. And if he recite this in the evening, he shall merit a like reward, and shall be safe from the devil till dawn. (It is reported that a man saw the Messenger of God in his vision, and said unto him: O Messenger of God! Abū 'Ayyāsh relateth such a tradition of thine. The Messenger replied: Abū 'Ayyāsh speaketh the truth). (Abū 'Ayyāsh—Abū Dāwūd; Ibn Mājah).

43. *Mishkāt*: Said the Messenger of God: Whosoever recited in the morning: . . . , obtained the reward he had missed that day; and whosoever recited these (verses) in the evening, he obtained the reward he had missed that night ('Abdullah ibn 'Abbās—Abū Dāwūd).

He bringeth forth the living from the dead and bringeth forth the dead from the living, and reviveth the earth after the death thereof, and in like manner ye shall also be brought forth.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ
يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَيُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا
وَكَذٰلِكَ تُخْرَجُوْنَ۔

44. O God! Knower of the visible and the invisible, Originator of the heavens and the earth, Lord and Master of all things! I testify that there is no god save Thee. I seek refuge in Thee from the mischief of my soul, and from the mischief of Satan and his ascribing partners (unto Thee).

۴۴۔ اَللّٰهُمَّ عَالِمَ الْغَيْبِ وَ
الشَّهَادَةِ فَاطِرَ السَّمٰوٰتِ وَ
الْاَرْضِ رَبَّ كُلِّ شَيْءٍ وَّمَلِيْكَهٗ
اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ اَعُوْذُ
بِكَ مِنْ شَرِّ نَفْسِيْ وَمِنْ شَرِّ
الشَّيْطٰنِ وَشِرْكِهٖ۔

45. O God! With Thy help do we enter upon the morning, and with Thy help do we enter upon the evening. With Thy help do we live and with Thy help do we die. And unto Thee shall be the Resurrection. (In the morning.)

۴۵۔ اَللّٰهُمَّ بِكَ اَصْبَحْنَا
وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيٰى
وَبِكَ نَمُوْتُ وَاِلَيْكَ
الْمَصِيْرُ۔ (فی الصباح)

O God! With Thy help do we enter upon the evening and with Thy help do we enter upon the morning. With Thy help do we live and with Thy help do we die, and unto Thee shall be the Resurrection. (In the evening.)

اَللّٰهُمَّ بِكَ اَمْسَيْنَا وَبِكَ
اَصْبَحْنَا وَبِكَ نَحْيٰى وَبِكَ
نَمُوْتُ وَاِلَيْكَ النُّشُوْرُ۔
(فی المساء)

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44. *Mishkāt* : Abū Bakr Ṣiddīq related : I said unto the Messenger of God : Bid me somewhat that I may recite in the morning and evening. Said the Messenger : Say thou every morn and evening and when thou retirest to bed : . . . (Abū Hurayrah—Tirmidhī ; Abū Dāwūd ; Dārimī).

45. *Mishkāt* : The Messenger of God recited every morning : . . . and he recited every evening : . . . (Abū Hurayrah—Tirmidhī ; Abū Dāwūd : Ibn Mājah).

46. We enter upon the evening and so doth the creation of God. Unto God belongeth the praise. There is no deity save God. He is alone. No partner hath He. Unto Him belongeth the sovereignty and unto Him belongeth the praise; and He is All-Powerful. My Lord! I beg of Thee the good which is in this night and the good which is thereafter; and I seek refuge in Thee from the evil which is in this night, and the evil which is thereafter. My Lord! I seek refuge in Thee from sloth, and from the evil of old age and disbelief. My Lord! I seek refuge in Thee from the torment which is in Hell, and the torment which is in the grave. (In the evening.)

٤٦- أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هٰذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هٰذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَمِنْ سُوءِ الْكِبَرِ وَالْكُفْرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ (في المساء)

We enter upon the morning and so doth the creation of God. Praise be to God! There is no deity save God. He is alone. No partner hath He. Unto Him belongeth the sovereignty and unto Him belongeth the praise; and He is All-Powerful. My Lord! I beg of Thee the good which is in this day, and the good which is thereafter; and I seek refuge

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هٰذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ وَأَعُوذُ

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46. *Mishkāt*: The Prophet of God used to say at sunset: . . . and he used to say at dawn: . . . ('Abdullah ibn Mas'ūd—Abū Dāwūd; Tirmidhī).

in Thee from the evil which is in this day, and the evil which is thereafter. My Lord! I seek refuge in Thee from sloth, and from the evil of old age and disbelief. My Lord! I seek refuge in Thee from the torment which is in Hell, and the torment which is in the grave. (In the morning.)

بِكَ مِنْ شَرِّ مَا فِيْ هٰذَا
الْيَوْمِ وَشَرِّ مَا بَعْدَهٗ رَبِّ
اَعُوْذُ بِكَ مِنَ الْكَسَلِ وَ
سُوْٓءِ الْكِبَرِ وَالْكُفْرِ رَبِّ
اَعُوْذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ
وَعَذَابٍ فِي الْقَبْرِ - (فی الصباح)

47. *"Ḥā-Mīm. The revelation of the Scripture is from God, the Mighty, the Knower, the Forgiver of sin, the Acceptor of penitence, the Stern in punishment, the Lord of bounty. There is no god save Him. Unto Him is the (final) returning."

٤٧ - حٰمٓ تَنْزِيْلُ الْكِتٰبِ مِنَ
اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ غَافِرِ
الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيْدِ
الْعِقَابِ ذِي الطَّوْلِ لَآ اِلٰهَ اِلَّا
هُوَ اِلَيْهِ الْمَصِيْرُ

†"God! There is no god save Him, the Living, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who can intercede with Him save by His leave! Knoweth He that which is in front of them and that which is behind them, whilst they encompass naught of

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ اَلْحَيُّ
الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا
نَوْمٌ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا
فِي الْاَرْضِ مَنْ ذَا الَّذِيْ
يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ
يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِشَيْءٍ

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47. *Mishkāt:* Whosoever reciteth at daybreak: . . . he shall remain in safety by virtue of these verses till sunset; and whosoever reciteth these verses at sunset, he shall remain in safety by virtue thereof till daybreak) (Abū Hurayrah—Tirmidhī; Dārimī).

* These are the first three verses of Sūrah 40 of the Qur'ān.

† This is verse 255 of Sūrah 2 of the Qur'ān.

His knowledge save what He will. His Throne includeth the heavens and the earth the preservation whereof wearieth Him not. He is the Sublime, the Magnificent."

مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ وَسِعَ
كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ
وَلَا يَئُوْدُهٗ حِفْظُهُمَا وَهُوَ
الْعَلِيُّ الْعَظِيْمُ ۝

48. I seek refuge in God, the All-Hearing, the All-Knowing, from Satan the Outcast. (Thrice.)

۴۸۔ اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ
مِنَ الشَّيْطٰنِ الرَّجِيْمِ (ثلٰث مرّات)

*"He is God than Whom there is no other god, the Knower of the visible and the invisible. He is the Beneficent, the Merciful. He is God than Whom there is no other god, the Sovereign King, the Holy One, the Peace, the Faithful, the Guardian of all, the Mighty, the Compeller, the Majestic. Holy is God from all that they ascribe as partners (unto Him)! He is God the Creator, the Artificer, the Fashioner. His are all excellent names. Whatsoever is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise."

هُوَ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا
هُوَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ
هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝ هُوَ
اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ
اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ
الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحٰنَ اللّٰهِ
عَمَّا يُشْرِكُوْنَ ۝ هُوَ اللّٰهُ
الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
الْاَسْمَآءُ الْحُسْنٰى يُسَبِّحُ لَهٗ مَا
فِى السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ
الْعَزِيْزُ الْحَكِيْمُ ۝

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48. *Mishkāt :* The Prophet of God said : Whosoever rising up in the morning reciteth thrice : . . . thereafter reciteth the last three verses of Sūrah Hashr, God will appoint seventy thousand angels, who shall pray for him till sundown, and if he chance to die that day, he shall die a martyr; and whosoever reciteth these verses at sundown, he shall attain a like station (Ma'qil ibn Yasār—Tirmidhī ; Dārimī).

* These are the last three verses of Sūrah 59 of the Qur'ān.

49. In the name of God, the Beneficent, the Merciful.

*"Say : He is God the One ! God the Eternal Support of the creation ! He begetteth not, nor was He begotten, and there is none like unto Him." (Thrice.)

٤٩- بسم الله الرحمن الرحيم ○
قل هو الله احد ○ الله
الصمد ○ لم يلد ۙ ولم
يولد ○ ولم يكن له كفوا
احد ○ (ثلث مرّات)

In the name of God, the Beneficent, the Merciful.

"Say : I seek refuge in God, the Lord of the Daybreak, from the evil of that which He created ; from the evil of the darkness when it becometh thick, and from the evil of the female blowers on knots, and from the evil of the envier when he envieth." (Thrice.)

بسم الله الرحمن الرحيم ○
قل اعوذ برب الفلق ○
من شر ما خلق ○ ومن
شر غاسق اذا وقب ○ و
من شر النفثت في العقد ○
ومن شر حاسد اذا حسد ○
(ثلث مرات)

In the name of God, the Beneficent, the Merciful.

"I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the Satanic Whisperer, who whispereth in the hearts of mankind, of the Jinn and of mankind." (Thrice.)

بسم الله الرحمن الرحيم ○
قل اعوذ برب الناس ○
ملك الناس ○ اله الناس ○
من شر الوسواس الخناس ○
الذي يوسوس في صدور الناس ○
من الجنة والناس ○ (ثلث مرات)

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49. *Mishkāt* : One pitch-dark night, whilst it was raining heavily, we set out in quest of the Messenger of God, and we found him. Presently he said unto me : Say. I asked : What shall I say ? The Messenger said : Say every morn and evening : . . . These verses shall suffice thee against everything. ('Abdullah ibn Khubayb—Tirmidhī ; Abū Dawūd ; Nasā'ī).

* These are the last three Sūrahs (Chapters) of the Qur'ān.

50. O God! With Thy help do I strive. With Thy help do I assail. And with Thy help do I battle.	٥٠. اَللّٰهُمَّ بِكَ أُحَاوِلُ وَبِكَ أُصَاوِلُ وَبِكَ أُقَاتِلُ۔
51. "Yā-Sīn." (The whole Sūrah.)*	٥١. يٰسٓ ۚ وَالْقُرْاٰنِ الْحَكِيْمِ ۙ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۙ (الى آخر السورة)

50. It is reported that this prayer should be recited early in the day (Ibn al-Sunnī—*Ḥisn Ḥaṣīn.*)

51. *Mishkāt:* It hath reached me that the Messenger of God said: Whosoever reciteth early in the day: . . . all his needs of the day shall be fulfilled ('Aṭā' ibn Abī Rabāḥ—Dārimī).

* This is Sūrah 36 of the Qur'ān. It is regarded as the heart of the Qur'ān.

Chapter X

PRAYERS OF THE PROPHET WHEN HE CAME FORTH FROM THE MOSQUE

52. O God! Behold, I beg of Thee Thy bounty.

٥٢- اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

53. In the name of God. Blessings and peace be upon the Messenger of God! My Lord! Forgive me my sins, and open unto me the doors of Thy bounty!

٥٣- بِسْمِ اللّٰهِ وَالصَّلٰوةُ وَالسَّلَامُ
عَلٰی رَسُوْلِ اللّٰهِ رَبِّ اغْفِرْلِیْ
ذُنُوْبِیْ وَافْتَحْ لِیْ اَبْوَابَ فَضْلِكَ

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52. *Mishkāt :* Said the Messenger of God : When any one of you cometh out of the mosque, let him say: . . . (Abū Usayd—*Ṣaḥīḥ Muslim*).

53. *Mishkāt :* The Prophet of God would say when he came forth from the mosque : . . . (Fāṭimah bint al-Ḥusain . . . on the authority of Fāṭimah al-Ẓahrah—Tirmidhī ; Aḥmad).

Chapter XI

PRAYERS AT THE TIME OF ENTERING THE HOUSE

54. O God! Behold, I beg of Thee the good of coming in and the good of going out. In the name of God we enter, and in God our Lord we trust.

٥٤- اَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

54. *Mishkāt* : Said the Messenger of God : When any man entereth his house let him say : . . . Let him then greet his household by salutation (Abū Mālik al-Ash'arī—Abū Dāwūd).

Chapter XII

PRAYERS OF THE PROPHET WHEN HE ATE OR DRANK, AND PRAYERS AFTER MEALS

55. [1] In the name of God and upon the blessings of God !

٥٥- بسم الله وعلى بركة الله-

[2] Praise be to God Who satisfied our hunger, slaked our thirst, and bestowed upon us His bounty and His grace !

الحمد لله الذي هو أشبعنا وأروانا وأنعم علينا وأفضل-

56. In the name of God, the first (part) thereof, and the last (part) thereof ! *

٥٦- بسم الله أوله وآخره-

57. Praise be to God, abundant, excellent, blessed praise ! Unceasing, never-parting, indispensable (praise), Lord of us !

٥٧- الحمد لله حمدا كثيرا طيبا مباركا فيه غير مكفي ولا مودع ولا مستغنى عنه ربنا-

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55. *Hiṣn Ḥaṣīn :* Accompanied by Abū Bakr and 'Umar the Messenger of God one day went to the house of Abū Ḥaytham Anṣārī where they partook of dates and mutton, and drank water. Then he remarked : "These are the blessings in respect whereof ye shall be questioned on the Day of Judgment". This exhortation came heavy upon his companions. Whereupon the Messenger said : "When ye find any such gift and when ye extend your hands toward it say : . . . (1) and when ye have eaten of it say . . . (2). Behold, saying thus is, as it were, the requital of the blessing and equivalent to returning thanks (unto God) for the gift" (Abū Hurayrah—*Mustadrak Ḥākim*).

56. *Mishkāt :* When any one of you hath begun eating, and forgotten to mention God's name over his meat, let him say : . . . ('Ā'yeshah—Abū Dāwūd ; Tirmidhī).

* i.e. In the name of God I eat the first part of the meal and the last part of it.

57. *Mishkāt :* When the table (of food) was removed (from his presence) the Prophet of God would say : . . . (Abū Umāmah—*Ṣaḥīḥ Bukhārī*). (Table means anything whereon meals are served. It does not necessarily mean the kind of table we use for meals now.)

58. Praise be to God Who fed us, and gave us drink, and made us Muslims!

٥٨- اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَطْعَمَنَا
وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ۔

59. Praise be to God Who fed us and gave us drink, made it agreeable to swallow, and made an outlet therefor.

٥٩- اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَطْعَمَ وَ
سَقٰى وَسَوَّغَهٗ وَجَعَلَ لَهٗ مَخْرَجًا۔

60. O God! Bless us in this (food), and feed us with a better food than this!

٦٠- اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَ
اَطْعِمْنَا خَيْرًا مِّنْهُ۔

61. O God! Bless them in that wherewith Thou hast provided them, and forgive them, and have mercy on them!

٦١- اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ
وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ۔

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58. *Mishkāt :* When he had done (eating) his meal, the Messenger of God would say : . . . (Abū Sa'īd al-Khudrī—Tirmidhī ; Abū Dāwūd ; Ibn Mājah).

59. *Mishkāt :* When the Messenger of God ate or drank (aught), he would say : . . . (Abū Ayyūb—Abū Dāwūd).

60. *Mishkāt :* Said the Messenger of God : When any one of you hath eaten (his) meal, let him say : . . . (Ibn 'Abbās—Tirmidhī ; Abū Dāwūd).

61. *Mishkāt :* (Once) the Messenger of God came to visit my father). We set before him meat and Watbah (=a dish prepared with milk and dates. He ate of them. Then he was offered dates ; then he was offered a drink, and he drank of it. Then, holding the bridle of (the Prophet's) riding animal my father said : "Pray unto God for us!" Thereupon (the Prophet) prayed thus : . . . ('Abdullah ibn Busr—*Ṣaḥīḥ Muslim*).

Chapter XIII

PRAYERS AT THE TIME OF ENTERING AND COMING OUT OF THE CLOSET

62. O God! Behold, I seek refuge in Thee from the foul male and female devils.

٦٢- اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ -

63. I seek refuge in God from the foul male and female devils.

٦٣- اَعُوْذُ بِاللّٰهِ مِنَ الْخُبُثِ وَالْخَبَآئِثِ -

64. In the name of God!

٦٤- بِسْمِ اللّٰهِ -

65. Thy pardon!

٦٥- غُفْرَانَكَ -

66. Praise be to God Who relieved me from the suffering and gave me health!

٦٦- اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنِّي الْاَذٰى وَعَافَانِيْ -

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62. *Mishkāt:* When the Messenger of God entered the closet he would say: . . . (Anas—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*).

63. *Mishkāt:* Said the Messenger of God: Behold, privies are haunted (by devils). Therefore, when any one of you entereth the privy, let him say: . . . (Zaid ibn Arqam—Abū Dāwūd; Ibn Mājah).

64. *Mishkāt:* Said the Messenger of God: Behold, the veil between the eyes of the Jinn and the private parts of human beings when any one of them entereth the closet, is to say: . . . ('Alī—Tirmidhī).

65. *Mishkāt:* When the Prophet of God came out of the closet, he would say: . . . ('Ā'yeshah—Tirmidhī; Ibn Mājah; Dārimī).

66. *Mishkāt:* When the Prophet of God came out of the closet, he would say: . . . (Anas—Ibn Mājah).

Chapter XIV

PRAYERS BEFORE AND AFTER *WAḌŪ

67. In the name of God the Benificent, the Merciful. I bear witness that there is no deity save God. He is alone. He hath no partner. And I bear witness that Muḥammad is His slave and His Messenger.

٦٧- بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ○
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ
لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ -

68. O God! Make me of the penitents, and make me of the purified! (After Waḍū.)

٦٨- اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ
وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ -
(بعد الوضوء)

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* "Waḍū" = the ablution which is necessary before ṣalāt.

67. *Mishkāt:* Said the Messenger of God: The ablution of him who hath mentioned not God's name over it is no ablution (Sa'īd ibn Zayd—Tirmdhī; Ibn Mājah).

68. *Mishkāt:* Said the Messenger of God: There is none amongst you that maketh a perfect ablution, then prayeth: . . . but God openeth unto him the eight gates of the Garden, that he may enter at which he chooseth ('Umar ibn al-Khaṭṭāb—Tirmidhī).

Chapter XV

PRAYERS AFTER THE FIRST TAKBĪR *
(OF A ṢALĀT)

69. O God! Keep me afar from my sins even as Thou hast kept the East afar from the West. O God! Cleanse me from sins even as a white garment is cleansed from impurity. O God! Wash Thou my sins with water, snow and hail.

٦٩. اللّٰهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللّٰهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ. اللّٰهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ.

70. Behold, I have turned my face earnestly toward Him Who originated the heavens and the earth, and I am not of the polytheists. Behold, my ṣalāt, mine offering, my living and my dying are all for God, Lord of the worlds. No partner hath He. Concerning this I have been bidden; and I am of the Muslims. O God! Thou art the

٧٠. إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ ۝ لَا شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ ۝ اللّٰهُمَّ أَنْتَ

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* "Takbīr" literally means magnifying God. It means reciting "God is Supreme! God is Supreme!"

69. *Mishkāt:* It was the wont of the Messenger of God to observe silence for a while between "Takbīr" and "Qir'at"! Therefore (once), I said: May my father and mother be thy sacrifice, O Messenger of God! What sayest thou during the silence that thou observest between Takbīr and Qir'at? Said the Messenger of God: I say: . . . (Abū Hurayrah—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*). ("Qir'at" literally means reading or reciting. Here Qir'at signifies reciting Sūrah Fātiḥah and some other verses of the Qur'ān.)

70. *Mishkāt:* The Prophet of God, when he stood up to offer ṣalāt (and another report sayeth: when he began the ṣalāt) he would say: "God is Supreme," then he would say: . . . ('Alī—*Ṣaḥīḥ Muslim*).

Sovereign King. There is no god save Thee. Thou art my Lord, and I am Thy bondman. I have wronged myself, and I confess my sins. So, forgive Thou all my sins. Forsooth, none forgiveth sins but Thou. Guide me unto the best of virtues. None guideth unto the best of virtues but Thou. Turn away from me the vices. None turneth away vices from me but Thou. Here I am, hopeful! The good is entirely in Thy hand; and the evil is not imputable unto Thee. With Thy help do I exist, and toward Thee (shall I return). Blessed and exalted art Thou! Thy pardon do I seek and unto Thee do I turn penitent.*

الْمَلِكُ لَا إِلٰهَ إِلَّا أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ۔

71. God is Supreme in supremacy! (Thrice.) Praise be to God in abundance! (Thrice.) Glory be to God morn and evening! (Thrice.) I seek refuge in God from Satan the Outcast, from his hauteur, from his erotic poetry, and from his evil suggestions.

٧١- اللّٰهُ أَكْبَرُ كَبِيرًا (ثلثا) وَالْحَمْدُ لِلّٰهِ كَثِيرًا (ثلثا) وَسُبْحَانَ اللّٰهِ بُكْرَةً وَأَصِيلًا (ثلثا) أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ۔

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* This is part of a lengthy tradition.

71. *Mishkāt:* I noticed that when the Messenger of God offered any salāt, he would say: . . . (thrice). (Jubayr ibn Muṭ'im—Abū Dawūd; Ibn Mājah).

Chapter XVI

PRAYERS DURING AND AFTER THE *RUKŪ', AND DURING THE †SUJŪD, AND IN BETWEEN THE TWO SAJDAHS (OF A RAK'AH)

72. We (extol) Thy glory, O God, our Lord, and (hymn) Thy praise! O God! Forgive me!

٧٢- سُبْحٰنَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اللّٰهُمَّ اغْفِرْ لِي۔

73. O All-Glorious, All-Holy One! Lord of the angels and the Spirit!

٧٣- سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلٰٓئِكَةِ وَالرُّوحِ۔

74. God hearkeneth unto him who extolleth Him. O God, our Lord! Unto Thee be praise full of the heavens and the earth, and full of that which will please Thee beside them!

٧٤- سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمٰوٰتِ وَمِلْأَ الْأَرْضِ وَمِلْأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ۔

75. O God, our Lord! Unto Thee be praise full of the heavens and the earth, and full of that

٧٥- اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمٰوٰتِ وَمِلْأَ الْأَرْضِ وَمِلْأَ مَا

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* "Rukū'" is the posture of bowing down in prayer.

† "Sujūd" or "Sajdah" is the prosture of prostration in prayer. "Rukū'" and "Sujūd" are the two, out of the four, postures adopted in ṣalāt. "Rak'ah": see note on a preceding page.

72. *Mishkāt:* It was the wont of the Messenger of God to recite overmuch in his Rukū' and Sujūd, in pursuance of the Qur'ānic injunction . . . ('Ā'yeshah—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*).

73. *Mishkāt:* The Prophet of God used to say in his Rukū' and Sujūd: . . . ('Ā'yeshah—*Ṣaḥīḥ Muslim*).

74. *Mishkāt:* Straightening his back from the Rukū' the Messenger of God used to say: . . . ('Abdullah ibn Abī Awfā—*Ṣaḥīḥ Muslim*).

75. *Mishkāt:* On raising his head from the Rukū' the Messenger of God used to say: . . . (Abū Sa'īd al-Khudrī—*Ṣaḥīḥ Muslim*).

which will please Thee beside them! Worthy art Thou of all praise and glory. Most true is that which (Thy) bondman sayeth (in Thy praise). Every one of us is Thy bondman. O God! None can prevent that which Thou bestowest, and none can bestow that which Thou preventest. And the greatness of the great one availeth him not against Thee. *Our Lord, praise be to Thee, abundant, excellent, blessed praise!

شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ
الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ
الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ اللّٰهُمَّ
لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ
لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ
مِنْكَ الْجَدُّ۔ رَبَّنَا لَكَ الْحَمْدُ
حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

76. Glory be to my Lord the Magnificent. (Thrice.)

٧٦۔ سُبْحَانَ رَبِّيَ الْعَظِيمِ (ثلثا)

Glory be to my Lord the Exalted! (Thrice.)

سُبْحَانَ رَبِّيَ الْأَعْلَى (ثلثا)

77. Glory be to the Lord of the Might, the Dominion, the Majesty, and the Magnificence!

٧٧۔ سُبْحَانَ ذِي الْجَبَرُوتِ وَ
الْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ۔

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* *Mishkāt*: (It came to pass that once) we offered ṣalāt behind the Prophet of God. Raising his head from the Rukū' the Prophet said: "God hearkeneth unto him who extolleth Him," whereupon one (of the congregation) behind him said: . . . (When the ṣalāt was over), the Prophet turned round and asked: Who was the speaker (who spake) just now? Quoth the man: It was I. The Prophet said: I perceived thirty and odd angels vying with one another who should be the first to record the words (Rafā'ah ibn Rāfi'—*Ṣaḥīḥ Bukhārī*).

76. *Mishkāt*: When the verse (56 : 74) was revealed, the Messenger of God said: . . . Recite ye in your Rukū'; and when the verse (87 : 1) was revealed, the Messenger of God said: . . . Recite ye in your Sujūd ('Uqbah ibn 'Āmir—Abū Dāwūd; Ibn Mājah; Dārimī).

77. *Mishkāt*: (Once) I stood (in ṣalāt) with the Messenger of God. He remained in (the posture of) Rukū' for such time as would be required to recite Sūrah Baqarah, and during his Rukū' the Messenger of God recited: . . . ('Awf ibn Mālik—Nasā'ī).

78. O God! Before Thee do I bow myself. In Thee do I believe. And unto Thee do I surrender. Humbled before Thee are mine hearing and my sight, my marrow, my bones and my nerves.

٧٨- اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ
اٰمَنْتُ وَلَكَ اَسْلَمْتُ خَشَعَ
لَكَ سَمْعِيْ وَبَصَرِيْ وَمُخِّيْ
وَعَظْمِيْ وَعَصَبِيْ۔

79. O God, Lord of us! Unto Thee be praise full of the heavens and full of the earth and that which is between them, and full of that which will please Thee beside them.

٧٩- اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ
مِلْاَ السَّمٰوٰتِ وَمِلْاَ الْاَرْضِ
وَمَا بَيْنَهُمَا وَمِلْاَ مَا شِئْتَ
مِنْ شَيْءٍ بَعْدُ۔

80. O God! Before Thee do I prostrate myself. In Thee do I believe. And unto Thee do I surrender. My face prostrateth itself before Him Who hath created and fashioned it, and hath opened therein hearing and sight. Blessed be God, the Best of all creators!*

٨٠- اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ
اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ
وَجْهِيَ لِلَّذِيْ خَلَقَهٗ وَصَوَّرَهٗ
وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ تَبَارَكَ
اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ۔

81. O God! Forgive me all my sins, the small and the great of them, the first and the last of them, the open and the secret of them.

٨١- اَللّٰهُمَّ اغْفِرْلِيْ ذَنْبِيْ كُلَّهٗ
دِقَّهٗ وَجِلَّهٗ وَاَوَّلَهٗ وَاٰخِرَهٗ
وَعَلَانِيَتَهٗ وَسِرَّهٗ۔

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78. *Mishkāt*: When the Messenger of God performed his Rukū' he would say: . . .

79. On raising his head (from the Rukū') the Messenger of God would say: . . .

80. When the Messenger of God performed his Sujūd he would say: . . . ('Alī—*Ṣaḥīḥ Muslim*).

* These three prayers (78-80), appear in one tradition. I have divided it into three sections in order that the reader may not get confused.

81. *Mishkāt*: The Prophet of God used to say in his Sujūd . . . (Abū Hurayrah—*Ṣaḥīḥ Muslim*).

82. O God! Behold, I seek refuge in Thy good pleasure from Thy displeasure, and in Thy forgiveness from Thy retribution. I seek refuge in Thee from Thee. Unable am I to reckon Thy praise. Thou art even as Thou hast praised Thyself.

۸۲- اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَأَعُوْذُ بِكَ مِنْكَ لَآ أُحْصِيْ ثَنَآءً عَلَيْكَ أَنْتَ كَمَآ أَثْنَيْتَ عَلٰى نَفْسِكَ۔

83. O God! Forgive me. Have mercy on me. Guide me aright. Give me comfort, and provide me with sustenance.

۸۳- اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ۔

84. Lord of mine! Forgive Thou me.

۸۴- رَبِّ اغْفِرْ لِيْ۔

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82. *Mishkāt*: I missed the Messenger of God from my bed one night; so I sought for him (with mine hand). Presently mine hands touched the soles of his feet. He was in the place of prayer (praying) and the twain were set up, and he was saying: . . . ('Ā'yeshah—*Ṣaḥīḥ Muslim*).

83. *Mishkāt*: Between the two Sajdahs (of a Rak'ah, i.e. in Jalsah) the Prophet of God used to say: . . . (Ibn 'Abbās—Abū Dāwūd; Tirmidhī). ("Jalsah" is the sitting posture assumed in ṣalāt.)

84. *Mishkāt*: Behold, the Prophet of God was wont to say between the two Sajdahs (of a Rak'ah): . . . (Ḥudhayfah—Nasā'ī; Dārimī).

Chapter XVII

*TASHAHHUD, AND †ṢALĀT UPON THE PROPHET, AND SUPPLICATIONS IN TASHAHHUD

85. All adorations of the tongue are for God; also all adorations of the body and wealth. Peace be upon thee, O Prophet, and God's mercy and His blessings! Peace be upon us and upon all righteous bondmen of God! I bear witness that there is no deity save God; and I bear witness that Muḥammad is His bondman and His Messenger.

٨٥- اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ
وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ
اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَ
بَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَ
عَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ.

86. O God! Shower Thy mercy upon Muḥammad and the

٨٦- اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى

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* "Tashahhud" = literally means testimony. Here it signifies affirming the article of Islamic faith that there is no deity save God, and that Muḥammad is His bondman and His Messenger. † "Ṣalāt" = here signifies blessings.

85. *Mishkāt:* When we offered ṣalāt with the Prophet of God we were wont to say, "Peace be upon God before His bondmen! Peace be upon Gabriel and Machiel," and so on. (One day) the Prophet turned round and addressing us said: Say ye not "Peace be upon God!" because God Himself is the "Peace". When any one of you sitteth in ṣalāt, let him say: . . . When he sayeth this, assuredly the blessings (thereof) reacheth all the righteous bondmen of God in the heavens and on the earth. Then let him choose a supplication that pleaseth him and pray ('Abdullah ibn Mas'ūd—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*).

86. *Mishkāt:* (One day) Ka'b ibn Ujrah met me and said: Shall I not present unto thee somewhat which I heard from the Prophet of God? I said: Yea! Present it unto me. He said: We questioned the Messenger of God, saying: O Messenger of God! How are we to invoke blessing upon your Ahl al-Bait, for, indeed, God hath taught us how to invoke peace upon thee. He replied: Say ye: . . . ('Abd al-Raḥmān ibn Abī Laylā—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*) ["Ahl al-Bait" = literally means the people of the house. It signifies the household of Muḥammad the Prophet of Islam (God bless and keep him!)]

followers of Muḥammad, as Thou didst shower Thy mercy upon Abraham and the followers of Abraham! Behold, Thou art Praiseworthy, Glorious!

آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ۔

O God! Shower Thy blessings upon Muḥammad and the followers of Muḥammad, as Thou didst shower Thy blessings upon Abraham and the followers of Abraham! Behold, Thou art Praiseworthy, Glorious.

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَجِيدٌ۔

87. O God! Behold, I seek refuge in Thee from the torment of the grave. I seek refuge in Thee from the trial of al-Masīḥ al-Dajjāl (the Antichrist). I seek refuge in Thee from the trial of life and the trial of death. O God! Behold, I seek refuge in Thee from sin and debt.

٨٧۔ اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ
فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ
بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ
الْمَمَاتِ اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْمَأْثَمِ وَالْمَغْرَمِ۔

88. O God! Behold, I have done myself immense wrong, and none forgiveth sins but Thou. So grant me forgiveness from Thy Presence, and have mercy upon me. Behold, Thou art the Forgiving, the Merciful.

٨٨۔ اَللّٰهُمَّ إِنِّي ظَلَمْتُ نَفْسِي
ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ
إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ
عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ
الْغَفُورُ الرَّحِيمُ۔

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87. *Mishkāt* : In his ṣalāt the Messenger of God was wont to pray thus : . . . Thereupon a speaker (one day) spake : How is it that thou seekest refuge in God from indebtedness overmuch. The Messenger of God replied : When a man is in debt, he giveth his word, but is belied. He promiseth, but faileth to fulfil (his promise) ('Ā'yeshah—*Ṣāḥiḥ Bukhārī* ; *Ṣaḥīḥ Muslim*).

88. *Mishkāt* : I said : O Messenger of God ! Teach me some supplication which I may recite in my ṣalāt. (The Messenger of God) said : Say : . . . (Abū Bakr al-Ṣiddīq—*Ṣaḥīḥ Bukhārī* ; *Ṣāḥiḥ Muslim*).

89. O God! Forgive me for that which I expedite and for that which I defer, for that which I conceal and for than which I reveal, for that whereit I transgress, and also for that sin of mine whereof Thou art better aware than I. Thou art the Expediter, and Thou art the Deferer. There is no god save Thee.

٨٩۔ اَللّٰهُمَّ اغْفِرْ لِيْ مَا قَدَّمْتُ
وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا
اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ
اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ
وَاَنْتَ الْمُؤَخِّرُ لَآ اِلٰهَ اِلَّا اَنْتَ

90. O God! Behold, I beg of Thee steadfastness in keeping (Thy) command, and firmness of resolution in (pursuing) the right course. I beg of Thee (the feeling of) thankfulness for Thy grace, and (ability for) adoring Thee best. I beg of Thee a sound heart, and a truthful tongue. I beg of Thee the good of that which Thou knowest, and I seek refuge in Thee from the evil of that which Thou knowest. And I seek Thy forgiveness for (that iniquity of mine) which Thou knowest.

٩٠۔ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الثَّبَاتَ
فِي الْاَمْرِ وَالْعَزِيْمَةَ عَلَى
الرُّشْدِ وَاَسْئَلُكَ شُكْرَ نِعْمَتِكَ
وَحُسْنَ عِبَادَتِكَ وَاَسْئَلُكَ
قَلْبًا سَلِيْمًا وَّلِسَانًا صَادِقًا
وَّاَسْئَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ
وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ
وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ۔

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89 *Mishkāt*: The Prophet of God used to say between "Tashahhud" and "Taslīm": . . . ('Alī—*Ṣaḥīḥ Muslim*). ("Taslīm" = means returning the salutation at the end of every ṣalāt.)

90. *Mishkāt*: The Messenger of God was wont to say in his ṣalāt: . . . (Shaddād ibn Aws—Nasā'ī; Aḥmad).

91. O Director of hearts! Keep mine heart steadfast upon Thy religion.

٩١- يَامُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ-

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91. Tirmidhī : Once I went to visit the Prophet of God, and found him offering ṣalāt. (He was in the posture of Jalsah.) He had placed his left hand on his left thigh, and his right hand upon his right thigh. (Presently), he closed his fingers (of the right hand) and opened out his forefinger for testification, whilst he was saying : . . . ('Āṣim ibn Kulayb on the authority of his great-grandfather).

Chapter XVIII

PRAYERS AND DHIKR AFTER ṢALĀT

92. God is Supreme!

٩٢- اَللّٰهُ اَكْبَرُ

93. I seek the forgiveness of God. (Thrice.)

٩٣- اَسْتَغْفِرُ اللّٰهَ (ثلثا)

O God! Thou art the Peace and from Thee is the peace. Blessed art Thou, O Lord of Majesty and Glory!

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْاِكْرَامِ

94. My Lord! Help me in remembering Thee, in thanking Thee, and worshipping Thee after the goodliest wise.

٩٤- رَبِّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

95. There is no deity save God. He is alone. No partner hath He. Unto Him belongeth the sovereignty, and unto Him belongeth the praise, and He is All-Powerful. O God! None can hinder that which Thou bestowest;

٩٥- لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَآ اَعْطَيْتَ

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92. *Mishkāt :* I would make out that the Messenger of God had completed his ṣalāt from his saying : . . . (Ibn 'Abbās—*Ṣaḥīḥ Bukhārī* ; *Ṣaḥīḥ Muslim*).

93. *Mishkāt :* The Messenger of God would on completing his ṣalāt turn round and say, thrice : . . . then he would supplicate thus : . . . (Thawbān—*Ṣaḥīḥ Muslim*).

94. *Mishkāt :* (One day) the Messenger of God took me by the hand and said : Indeed, I love thee, O Mu'ādh. Quoth I : I too love thee, O Messenger of God! He said : Fail not to say at the end of every ṣalāt : . . . (Mu'ādh ibn Jabal—Aḥmad ; Abū Dāwūd ; Nasā'ī).

95. *Mishkāt :* It was the wont of the Prophet of God to say at the end of every obligatory Ṣalāt ; . . . (Mughīrah ibn Shu'bah—*Ṣaḥīḥ Bukhārī* ; *Ṣaḥīḥ Muslim.*)

وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا
يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

and none can bestow that which Thou hinderest. And the greatness of the great one availeth him not against Thee.

٩٦- لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ
لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ
قَدِيرٌ ۝ لَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللّٰهِ لَا إِلٰهَ إِلَّا اللّٰهُ وَ
لَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ
وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ
الْحَسَنُ لَا إِلٰهَ إِلَّا اللّٰهُ
مُخْلِصِينَ لَهُ الدِّينَ وَ
لَوْ كَرِهَ الْكَافِرُونَ ۝

96. There is no deity save God. He is alone. He hath no partner. Unto Him belongeth the sovereignty and unto Him belongeth the praise; and He is All-Powerful. There is no power nor strength save in God. There is no deity save God. And we worship none save Him. Unto Him belongeth the bounty, and unto Him belongeth the grace. And unto Him belongeth all excellent praise. There is no deity save God. We reserve devotion exclusively for Him, though the disbelievers may be loth.

٩٧- اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنَ
الْبُخْلِ وَأَعُوذُ بِكَ مِنْ
أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ
فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

97. O God! Behold, I seek refuge in Thee from faint-heartedness. I seek refuge in Thee from niggardliness. I seek refuge in Thee from (decrepitude) the most abject period of life; and I seek refuge in Thee from the lure of the world, and the torment of the grave.

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96. *Mishkāt:* After the salutation of a ṣalāt the Messenger of God used to recite in a loud voice: . . . ('Abdullah ibn Zubayr—*Ṣaḥīḥ Muslim*).

97. *Mishkāt:* Sa'd used to teach his sons these words. He would say that the Messenger of God was wont to seek refuge in them at the end of his ṣalāt: . . . (Sa'd—*Ṣaḥīḥ Bukhārī*).

98. Glory be to God! (Thirty-three times.)
Praise be to God! (Thirty-three times.)
God is Supreme! (Thirty-four times.)

٩٨۔ سُبْحَانَ اللّٰهِ (ثلث وثلثون)
وَالْحَمْدُ لِلّٰهِ (ثلث وثلثون)
اَللّٰهُ اَكْبَرُ (اربع وثلثون)

99. "God! There is no god save Him, the Living, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who can intercede with Him save by His own leave? He knoweth that which is in front of them and that which is behind them; whilst they encompass naught of His knowledge save what He will. His throne includeth the heavens and the earth, and the preservation thereof wearieth Him not. He is the Sublime, the Magnificent."

٩٩۔ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ اَلْحَيُّ
الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّ
لَا نَوْمٌ لَهٗ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْاَرْضِ مَنْ ذَا الَّذِيْ
يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ
يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَ
مَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ
بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ
وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَ
الْاَرْضَ وَلَا يَئُوْدُهٗ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيْمُ

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98. *Mishkāt:* Said the Messenger of God: There are (certain) "Mu'aqqibāt," the reciter whereof at the end of every obligatory ṣalāt, shall never be disappointed. They are "Tasbīḥ," "Taḥmīd" and "Takbīr" (Ka'b ibn Ujrah—*Ṣaḥīḥ Muslim*). ("Mu'aqqibāt" = literally means the succeeding ones. The above-mentioned three expressions of adoration are called "Mu'aqqibāt," either because they succeed the obligatory ṣalāt, or because they succeed one another. "Tasbiḥ" = Glorifying God. "Taḥmīd" = Praising God. "Takbīr" = Magnifying God.)

99. *Mishkāt:* I heard the Messenger of God say on the planks of his pulpit: Whosoever after every ṣalāt reciteth the "Āyat al-Kursī," none shall prevent him from entering the Garden save death. And whosoever reciteth it when he retireth to bed, God will protect his house, the house of his neighbour, and many houses around his. ('Alī—Bayhaqī in *Shu'ab al-Imān*). ("Āyat al-Kursī" literally means the sign or verse of the Throne. The above-mentioned verse is called Āyat al-Kursī. It is the 256th verse of Chapter 2 of the Qur'ān.)

100. Say: I seek refuge in the Lord of the Daybreak from the evil of that which He created, from the evil of the darkness when it becometh thick, from the evil of the blowers upon knots, and from the evil of the envier when he envieth.

١٠٠. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Say: I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer, who whispereth in the hearts of mankind, of the Jinn and mankind.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلٰهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

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100. *Mishkāt:* The Messenger of God bade me that I should recite after every ṣalāt the "Mu'awwidhāt". ('Uqbah ibn 'Āmir—Aḥmad; Abū Dāwūd; Nasā'ī; Bayhaqī). ("Mu'awwidhāt" = literally means the seekers of refuge. The above-mentioned last two Chapters of the Qur'ān are known as "Mu'āwwidhāt" because refuge in God is sought through them.)

Chapter XIX

PRAYERS ON VISITING THE SICK

101. Remove this harm, O Lord of mankind, and heal! It is Thou Who art the Healer. There is no healing save Thine. Cause a healing that will leave behind no sickness.

١٠١- أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا -

102. Mind it not! It is a purger, if God the Most High will.

١٠٢- لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللّٰهُ تَعَالَى -

103. "Say: I seek refuge in the Lord of the Daybreak from the evil of that which He created, from the evil of the darkness when it becometh thick, from the evil of the blowers upon knots, and from the evil of the envier when he envieth.

Say: I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the

١٠٣- قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلٰهِ النَّاسِ ۝ مِنْ

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101. *Mishkāt:* When any one of us sickened, the Messenger of God passed His right hand over him, saying: . . . ('Ā'yeshah—*Ṣaḥīḥ Bukharī*; *Ṣaḥīḥ Muslim*).

102. *Mishkāt:* When the Messenger of God visited any sick person he would say : . . . (Ibn 'Abbās—*Ṣaḥīḥ Bukhārī*).

103. *Mishkāt:* When any one of his household was sick, the Messenger of God would recite the "Mu'awwidhāt" and breathe over him ('Ā'yeshah—*Ṣaḥīḥ Muslim*).

(Another report mentions) : Whenever the Messenger of God suffered from any sickness, he would recite the "Mu'awwidhāt" and breathe over his person, and would pass his hand over it ('Ā'yeshah—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*).

evil of the sneaking whisperer, who whispereth in the hearts of mankind, of the Jinn and mankind."

شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

104. In the name of God, the dust of our land mixed with the saliva of one of us, (is applied), that our patient be healed with the leave of our Lord.

١٠٤- بِسْمِ اللهِ تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا لِيُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا۔

105. In the name of God. (Thrice.) I seek refuge in the Might of God and His Power, from the evil of that which I find (in me) and which I fear. (Seven times.)

١٠٥- بِسْمِ اللهِ (ثلثا) أَعُوْذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ (سبعا)

106. In the name of God I charm thee against everything which may do thee hurt, against the evil of every being, and of every envious eye. May God heal thee! In the name of God I charm thee.

١٠٦- بِسْمِ اللهِ أَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ- اَللهُ يَشْفِيْكَ بِسْمِ اللهِ أَرْقِيْكَ۔

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104. *Mishkāt:* When anyone complained of a sickness, or had a sore or a wound the Prophet of God would say : . . . ('Ā'yeshah—*Ṣaḥiḥ Bukhāri*; *Ṣaḥiḥ Muslim*).

105. *Mishkāt:* 'Uthmān ibn Abī al-'Āṣ related that he complained unto the Messenger of God of pain in his body, whereupon the Messenger of God said unto him: Place thine hand upon the part of thybody which paineth and say thrice : . . . then say seven times : . . . Quoth 'Uthmān : I did (as I had been bidden) and God removed that (pain) which was in me ('Uthmān ibn Abī al-'Āṣ—*Ṣaḥiḥ Muslim*).

106. *Mishkāt:* Gabriel came unto the Prophet of God and said : Art thou sick, O Muhammad ? Yea ! said (the Prophet). Said (Gabriel) : . . . (Abū Sa'īd al-Khudrī—*Ṣaḥiḥ Muslim*).

107. I commend you twain unto the perfect words of God against the evil of every devil and reptile, and against every malicious eye.

١٠٧- أُعِيذُكُمَا بِكَلِمَاتِ اللهِ
التَّامَّةِ مِنْ شَرِّ كُلِّ شَيْطَانٍ
وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

108. I beg of God the Magnificent, the Lord of the Magnificent Throne, to heal thee.

١٠٨- أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ
الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ

109. In the name of God the Great, I seek refuge in God the Magnificent, from the evil of every spurting vein, and from the evil of the heat of the Fire.

١٠٩- بِسْمِ اللهِ الْكَبِيرِ أَعُوذُ
بِاللهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ
عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ-

110. Our Lord is He Who is in the heaven. Hallowed be Thy Name! Thine is the command in the heaven and upon the earth. Even as Thy mercy prevaileth in the heaven, so let Thy mercy prevail upon the earth. Forgive us our sins and failings. Thou art the Lord of the righteous. Send down mercy from Thy mercy, and a cure from Thy cure, for this ailment.

١١٠- رَبُّنَا اللهُ الَّذِي فِي السَّمَاءِ
تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي
السَّمَاءِ وَالْأَرْضِ كَمَا رَحْمَتُكَ
فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ
فِي الْأَرْضِ اغْفِرْ لَنَا حُوبَنَا
وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِينَ
أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ
وَشِفَاءً مِنْ شِفَائِكَ عَلَى
هٰذَا الْوَجَعِ-

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107. *Mishkāt:* The Messenger of God used to commend Ḥasan and Ḥusain (unto the care of God) with these words: . . . He would say: Behold, your father (Abraham) was wont to commend Ishmael and Isaac (unto the care of God) with these words (Ibn 'Abbās—*Ṣaḥīḥ Bukhārī*).

108. *Mishkāt:* Said the Messenger of God: No Muslim, on visiting a sick Muslim, sayeth seven times: . . . but he is healed unless death hath approached him (Ibn 'Abbās—Abū Dāwūd; Tirmidhī).

109. *Mishkāt:* Behold, the Prophet of God used to teach us to pray in fever and in all manner of pains, thus: . . . (Ibn Abbās—Tirmidhī).

110. *Mishkāt:* I heard the Messenger of God say: When any one of you suffereth from a complaint, or when his brother complaineth of a sickness, let him recite: . . . He shall be healed (Abū al-Dardā'—Abū Dāwūd).

111. O God! Heal this bondman of Thine that he may fight an enemy for Thy sake, or may escort a bier for Thy sake.

١١١- اَللّٰهُمَّ اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا اَوْ يَمْشِىْ لَكَ اِلٰى جَنَازَةٍ-

112. O God! Suffer me to live as long as life is better for me; and cause me to die when death is better for me.

١١٢- اَللّٰهُمَّ اَحْيِنِىْ مَا كَانَتِ الْحَيٰوةُ خَيْرًا لِّىْ وَتَوَفَّنِىْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّىْ-

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111. *Mishkāt*: Said the Messenger of God: When a man visiteth a sick person, he should say: . . . ('Abdullah ibn 'Amr—Abū Dāwūd).

112. *Mishkāt*: Said the Messenger of God: None of you should long to die with a view to being relieved from the suffering wherewith he hath been afflicted; however, if he cannot help so doing, let him say: . . . (Anas—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*).

Chapter XX

PRAYERS AND DHIKR NIGH UNTO THE DYING

113. There is no deity save God.

١١٣- لَآ اِلٰهَ اِلَّا اللّٰهُ۔

114. Behold! We are for God, and, behold, unto Him we are to return. O God! Reward me in mine affliction, and requite me with (something) goodlier than this (affliction deserveth).

١١٤- اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ
اَللّٰهُمَّ اْجُرْنِىْ فِىْ مُصِيْبَتِىْ
وَاخْلُفْ لِىْ خَيْرًا مِّنْهَا۔

115. O God! Forgive Thou Abū Salamah, and exalt his station among the rightly-guided. Let someone from among his survivors fill his place after him. Absolve us and him, O Lord of the worlds! And make his tomb roomy for him; and make therein illumination for him.

١١٥- اَللّٰهُمَّ اغْفِرْ لِاَبِىْ سَلَمَةَ
وَارْفَعْ دَرَجَتَهٗ فِى الْمَهْدِيِّيْنَ
وَاخْلُفْهُ فِىْ عَقِبِهٖ فِى
الْغَابِرِيْنَ وَاغْفِرْ لَنَا وَلَهٗ يَا
رَبَّ الْعٰلَمِيْنَ وَافْسَحْ لَهٗ فِىْ
قَبْرِهٖ وَنَوِّرْ لَهٗ فِيْهِ۔

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113. *Mishkāt:* Said the Messenger of God: Suggest ye unto your dying persons to recite: . . . (Abū Sa'īd and Abū Hurayrah—*Ṣaḥīḥ Muslim*).

114. *Mishkāt:* No Muslim in affliction sayeth what God hath enjoined upon him to say: . . . but God requiteth him with a better recompense than (what) his affliction meriteth (Umm Salamah—*Ṣaḥīḥ Muslim*).

115. *Mishkāt:* The Messenger of God came to visit Abū Salamah (who had already expired), and his eyes were open. He closed the eyes (of Abū Salamah) and said: Behold, when the soul is withdrawn, the sight followeth it. His kinsfolk raised the clamour (of keening), whereupon (the Messenger of God) said: Pray ye not for aught but good for yourselves. For, behold, the angels say "Amen" when ye pray for aught. Then he prayed thus: . . . (Umm Salamah—*Ṣaḥīḥ Muslim*).

116. There is no deity save God, the Clement, the Bountiful. Glory be to God, Lord of the Magnificent Throne, and praise be to God, Lord of the worlds!

١١٦- لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

117. "Yā-Sīn." (The whole sūrah 36 of the Qur'ān.)

١١٧- يٰسٓ وَالْقُرْاٰنِ الْحَكِيْمِ (السورة)

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116. *Mishkāt:* The Messenger of God said : Suggest unto your dying persons (the words) : . . . They said : O Messenger of God ! How is this prayer for the living ? He replied ! Excellent ! Excellent ! ('Abdullah ibn Ja'far—Ibn Mājah).

117. *Mishkāt:* Said the Messenger of God : Recite unto your dying persons Sūrah "Yā-Sīn" : . . . (Ma'qil ibn Yasār—Aḥmad ; Abū Dāwūd ; Ibn Mājah.)

Chapter XXI

PRAYERS IN ṢALĀT *AL-JANĀZAH AND IN THE COURSE OF THE BURIAL

118. In the name of God the Benificent, the Merciful. Praise be to God, Lord of the worlds, the Beneficent, the Merciful! Thee alone do we worship, and Thee alone do we ask for help. Show us the right path, the path of those whom Thou hast favoured, not (the path) of those who earn Thine anger, nor of those who go astray.

١١٨- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝

119. O God! Forgive him. Have mercy upon him. Give him peace and absolve him. Receive him honourably, and make his grave spacious. Wash him with water, snow and hail. Cleanse him from faults as though Thou didst cleanse a white garment from impurity. Requite him with

١١٩- اَللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَآءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ

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* "Janāzah" means a bier or a corpse. "Ṣalāt al-Janāzah" is the ṣalāt or prayer offered in front of a bier or a corpse. It is funeral service.

118. *Mishkāt:* (Once) I offered Ṣalāt al-Janāzah behind Ibn 'Abbās. He recited Fātihat al-Kitāb (in the ṣalāt). He said: (I recited Fātihat al-Kitāb in this Ṣalāt al-Janāzah) that ye might know that it is Sunnah to do so. (Ṭalhah ibn 'Abdillah ibn 'Awf—*Ṣaḥīḥ Bukhārī*). ("Fātihat al-Kitāb" means the Opening Chapter of the Book. It is the first sūrah of the Qur'ān.)

119. *Mishkāt:* The Messenger of God offered ṣalāt over a bier. I committed to memory his prayer. He said: . . . ('Auf ibn Mālik—*Ṣaḥīḥ Muslim*).

an abode goodlier than his abode, with an household goodlier than his household, and with a mate goodlier than his mate. Cause him to enter the Garden, and protect him from the torment of the grave, and the torment of the Fire.

دَارًا خَيْرًا مِّنْ دَارِهِ وَأَهْلًا
خَيْرًا مِّنْ أَهْلِهِ وَزَوْجًا
خَيْرًا مِّنْ زَوْجِهِ وَأَدْخِلْهُ
الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ
الْقَبْرِ وَمِنْ عَذَابِ النَّارِ۔

120. O God! Forgive Thou those of us that are alive and those of us that are dead; those of us that are present and those of us that are absent; those of us that are young and those of us that are adult; also our males and females. O God! whomsoever of us Thou sufferest to live, let him live as a follower of Islam; and whomsoever of us Thou causest to die, let him die a believer. O God! Deprive us not of his reward, and tempt us not after him.

١٢٠۔ اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ
مَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا
وَأُنْثَانَا اَللّٰهُمَّ مَنْ أَحْيَيْتَهُ
مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ
وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ
عَلَى الْإِيْمَانِ اَللّٰهُمَّ لَا
تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا
بَعْدَهُ۔

121. O God! So and so, the son of so and so, is under Thy protection, and secure in Thy neighbourhood. Therefore save him from the trial of the grave and

١٢١۔ اَللّٰهُمَّ إِنَّ فُلَانَ بْنَ
فُلَانٍ فِيْ ذِمَّتِكَ وَحَبْلِ
جِوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ

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120. *Mishkāt:* When the Messenger of God offered ṣalāt over a bier he would say: . . . (Abū Hurayrah—Aḥmad; Abū Dāwūd; Tirmidhī; Ibn Mājah).

121. *Mishkāt:* The Messenger of God led us in ṣalāt over the bier of one of the Muslims. I heard him say: . . . (Wāṣilah ibn al-Asqa'—Abū Dāwūd; Ibn Mājah).

the torment of the Fire. Thou art the Fulfiller of (Thy promise), and the Lord of Truth. O God! Forgive him and have mercy on him. Behold, Thou alone art the Forgiver, the Merciful.

وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ
الْوَفَاءِ وَالْحَقِّ اللّٰهُمَّ اغْفِرْ
لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ
الْغَفُورُ الرَّحِيمُ۔

122. O God! Thou art the Lord of this (lifeless body of the deceased). It is Thou Who didst create it and guide it unto Islam. It is Thou Who hast now withdrawn its soul. It is Thou Who knowest best its secret and that which is manifest in it. We have come as intercessors; so do Thou forgive him (the deceased).

١٢٢- اَللّٰهُمَّ أَنْتَ رَبُّهَا وَ
أَنْتَ خَلَقْتَهَا وَأَنْتَ هَدَيْتَهَا
إِلَى الْإِسْلَامِ وَأَنْتَ قَبَضْتَ
رُوحَهَا وَأَنْتَ أَعْلَمُ بِسِرِّهَا
وَعَلَانِيَتِهَا جِئْنَا شُفَعَاءَ
فَاغْفِرْ لَهُ۔

123. O God! Make him for us a forerunner, a harbinger, a store, and a reward.

١٢٣- اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلَفًا
وَفَرَطًا وَذُخْرًا وَأَجْرًا۔

124. O God! This is Thy bondman, and the son of Thy bondman. He used to testify: "There is no deity save God, and that Muḥammad is Thy slave and Thy Messenger." Thou knowest him better than I. If he was righteous, then increase Thou his righteous-

١٢٤- اَللّٰهُمَّ عَبْدُكَ وَابْنُ
عَبْدِكَ كَانَ يَشْهَدُ أَنْ لَّا
إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا
عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ
بِهِ مِنِّي إِنْ كَانَ مُحْسِنًا۔

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122. *Mishkāt:* The Prophet of God prayed in a Ṣalāt-al-Janāzah thus: . . . (Abū Hurayrah—Abū Dāwūd).

123. *Mishkāt:* It is reported that al-Hasan al-Basrī used to recite Sūrat al-Fātiḥah over (the bier of) a male child, and say: . . . (*Ṣaḥīḥ Bukhārī*).

124. *Ḥiṣn Ḥaṣīn:* Ibn Hibbān has reported this prayer.

ness, but if he was an evil-doer, then forgive him, and deprive us not of his reward, and tempt us not after him.

فَزِدْ فِيْ إِحْسَانِهٖ وَإِنْ كَانَ مُسِيْئًا فَاغْفِرْ لَهٗ وَلَا تَحْرِمْنَا أَجْرَهٗ وَلَا تَفْتِنَّا بَعْدَهٗ۔

125. In the name of God, and in accordance with the ritual of the Messenger of God, (I place this corpse in the grave).

١٢٥۔ بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ۔

126.

1. Alif. Lām. Mīm.

2. This is the Scripture whereof there is no doubt, a guidance unto the pious:

3. Who believe in the Unseen, and offer ṣalāt punctually, and spend of that (in charity) which We have bestowed on them;

4. And who believe in that which is revealed unto thee (Muḥammad), and that which was revealed before thee, and who are certain of the Hereafter.

5. These have guidance from their Lord, and these are the successful. (To be recited at the head of the corpse.)

١٢٦۔

١۔ الٓمّٓ

٢۔ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ

٣۔ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

٤۔ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ

٥۔ أُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

(عند رأسه)

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125. *Mishkāt:* The Prophet of God used to say when he placed the corpse in the grave: . . . (Ibn 'Umar—Aḥmad; Tirmidhī; Ibn Mājah; Abū Dāwūd).

126. *Mishkāt:* I heard the Prophet of God say: When any one of you dieth, detain him not Bear him unto his grave speedily. Let . . . (1 to 5) be recited at his head, and let . . . (285-286) . . . be recited at his feet ('Abdullah ibn 'Umar—Bayhaqī). (In this tradition, the injunction of the Prophet means that the first five verses of Sūrah 2 of the Qur'ān should be recited at the head of the corpse, and the last two verses of the same sūrah should be recited at the feet of the corpse.)

285. The Messenger believeth in that which hath been revealed unto him from his Lord; and (so do) the believers. Every one (of them) believeth in God, and His Angels, and His Scriptures, and His Messengers. (They declare): we make no distinction between any of His Messengers—and they say: we hear and we obey. Thy forgiveness, our Lord! (we implore); and towards Thee is the journeying.

٢٨٥- آمَنَ الرَّسُولُ بِمَا أُنْزِلَ
إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ
كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَ
كُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَ
قَالُوا سَمِعْنَا وَأَطَعْنَا
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

286. God tasketh not any soul beyond its capacity: it shall have that which it hath earned, and against it shall be that which it hath deserved. Our Lord! Punish us not if we forget, or err. Our Lord! Lay not on us a burden like that which Thou didst lay on those who have been before us; neither impose on us, our Lord! that which we have not the strength to bear! Spare us, and forgive us, and have mercy on us! Thou art our Protector; therefore, give us victory over the disbelieving folk! (To be recited at the feet of the corpse.)

٢٨٦- لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا لَهَا مَا كَسَبَتْ وَ
عَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ
لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ
لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

(عند رجليه)

Chapter XXII

ON VISITING THE GRAVES

127. Peace be to you, O ye of the believers and Muslims dwelling in these abodes! Behold! If God will, we shall meet you. We beg of God safety for us and for you.

١٢٧- اَلسَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ
مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَ
إِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ
نَسْأَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ۔

128. Peace be to you, O ye dwellers of these tombs! May God forgive us and you! Ye are our forerunners and we are at your heels.

١٢٨- اَلسَّلَامُ عَلَيْكُمْ يَا أَهْلَ
الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ
أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْأَثَرِ۔

129. Peace be to you, O ye of the party of believers dwelling in these abodes! That which was promised unto you for the morrow hath reached you. Ye were given respite. And behold, if God will, we shall meet you. O God! Forgive Thou these inmates of Baqī' al-Gharqad.

١٢٩- اَلسَّلَامُ عَلَيْكُمْ دَارَ
قَوْمٍ مُّؤْمِنِيْنَ وَأَتَاكُمْ مَّا
تُوْعَدُوْنَ غَدًا مُّؤَجَّلُوْنَ وَ
إِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ
اَللّٰهُمَّ اغْفِرْ لِأَهْلِ بَقِيْعِ
الْغَرْقَدِ۔

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127. *Mishkāt :* The Messenger of God used to teach the Muslims, when they set out toward graves, to say : . . . (Buraydah—*Ṣaḥīḥ Muslim*).

128. *Mishkāt :* (Once) the Prophet of God passed by (certain) graves of al-Madīnah. Turning his face toward them, he said : . . . (Ibn 'Abbās—Tirmidhī).

129. *Mishkāt :* 'Ā'yeshah said that whenever it was her night with the Messenger of God, she noticed that he would set out, in the last watch of the night toward Baqī' and (there) he would say : . . . ('Ā'yeshah—*Ṣaḥīḥ Muslim*). "Baqī' al-Gharqad" is the burial ground at al-Madīnah.

130. Peace be to you, O ye of the believers, and Muslims, dwelling in these abodes! May God have mercy upon those of us that have gone ahead, and those who linger behind! And behold, if God will, we shall meet you.

١٣٠. اَلسَّلَامُ عَلٰى اَهْلِ الدِّيَارِ
مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ
وَيَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِيْنَ
مِنَّا وَالْمُسْتَاخِرِيْنَ وَاِنَّآ
اِنْشَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ۔

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130 *Mishkāt* : What shall I say, O Messenger of God, during a vist to the graves ? Said 'Ā'yeshah to the Messenger of God. The Messenger of God replied : Say : . . . ('Ā'yeshah—*Ṣāḥīḥ Muslim*).

Chapter XXIII

ISTIKHĀRAH*

131. O God! Behold, I ask of Thee the good through Thy knowledge, and ability through Thy power, and beg (Thy favours), out of Thine infinite bounty. For, behold, Thou hast power; I have none. Thou knowest, I know not; and Thou art the Great Knower of things hidden.

١٣١- اَللّٰهُمَّ اِنِّىْٓ اَسْتَخِيْرُكَ
بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ
وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ
فَاِنَّكَ تَقْدِرُ وَلَآ اَقْدِرُ وَ
تَعْلَمُ وَلَآ اَعْلَمُ وَاَنْتَ عَلَّامُ
الْغُيُوْبِ ـ

O God! If in Thy knowledge, this matter be good for my faith, for my livelihood, and for the issue of mine affair (or for the beginning or end thereof), then ordain it for me, and make it easy for me, and bless me therein.

اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ
هٰذَا الْاَمْرَ خَيْرٌ لِّىْ فِىْ دِيْنِىْ
وَمَعَاشِىْ وَعَاقِبَةِ اَمْرِىْ
اَوْ عَاجِلِ اَمْرِىْ وَاٰجِلِهٖ
فَاقْدُرْهُ لِىْ وَيَسِّرْهُ لِىْ ثُمَّ
بَارِكْ لِىْ فِيْهِ ـ

But if in Thy knowledge, this matter be bad for my faith, for my livelihood, and for the issue of mine affair, or for the commencement or end thereof, then turn it away from me, and turn

وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا
الْاَمْرَ شَرٌّ لِّىْ فِىْ دِيْنِىْ وَ
مَعَاشِىْ وَعَاقِبَةِ اَمْرِىْ
اَوْ فِىْ عَاجِلِ اَمْرِىْ وَاٰجِلِهٖ
فَاصْرِفْهُ عَنِّىْ وَاصْرِفْنِىْ

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*"Istikhārah" literally means to ask anything good. It signifies prayers for Divine Guidance.

131. *Mishkāt*: The Messenger of God used to teach us to perform Istikhārah in all matters, even as he used to teach us the sūrahs of the Qur'ān. He would say: When any one of you intendeth (doing) aught, let him offer two rak'ahs, beside the obligatory ṣalāt, then let him say: . . . (Jābir—*Ṣaḥīḥ Bukhārī*).

me away therefrom, and ordain for me the good wherever it be, and cause me to be pleased therewith.*

عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهٖ ۔

*The following traditions on the point are quoted in *Hizbul Maqbūl*: Whosoever consulteth God never repenteth. Whosoever performeth Istikhārah never faileth (*Kanzul 'Ammāl*). The good luck of the son of Adam is, in consulting God; his ill-luck is, in not consulting Him (*Ḥiṣn Ḥaṣīn*; *Mustadrik*; Tirmidhī).

Chapter XXIV

PRAYERS FOR THE FULFILMENT OF A NEED OR A DESIRE

132. There is no deity save God, the Clement, the Bountiful. Glory be to God, Lord of the Magnificent Throne! Praise be to God, Lord of the worlds! I beg of Thee the causes of (obtaining) Thy mercy, and the purposes of (securing) Thy pardon; spoil from every righteousness, and safety from every sin. Leave no sin of mine unforgiven; no anxiety unrelieved; and no need of mine, wherewith Thou art pleased, unfulfilled. O Thou the Most Merciful of Those who show mercy!

١٣٢- لَا إِلٰهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًى إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرّٰحِمِينَ -

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132. *Mishkāt*: Whosoever hath a need that can be fulfilled by God or by a human being, let him make ablution and let him make it well. Then let him pray two rak'ahs, glorify God the Most High, and invoke blessings on the Prophet of God; thereafter, let him say: . . . ('Abdullah bin Abī 'Awfa—Tirmidhī; Ibn Mājah).

Chapter XXV

KHUṬBATUL ḤĀJAH*

133. All praise pertaineth to God. We extol Him, seek His help, and His forgiveness. We seek refuge in God from the mischiefs of our souls, and from our wicked deeds. Whom God guideth aright, him none can send astray; and whom He sendeth astray, for him there is no guide. I bear witness that there is no deity save God, and I bear witness that, verily, Muḥammad is His bondman and His Messenger.

١٣٣- اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَ
نَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنَعُوْذُ
بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ
سَيِّئَاتِ اَعْمَالِنَا مَنْ يَّهْدِهِ
اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ
يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ
اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ.

"O ye who believe! Fear ye God as He deserveth to be feared, and die ye not save as Muslims."

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ
وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ۝

"O ye who believe! Fear ye God in Whose name ye claim (your rights) of one another, and (have regard for) the wombs (that bear you). Behold, God hath been watching over you" (4 : 1).

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ
الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ
اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝

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*"Khuṭbah" means a sermon, and "Ḥājah" means a need. "Khuṭbatul Ḥājah" signifies a sermon delivered on the occasion of the fulfilment of a person's need such as a marriage ceremony, etc.

133. *Mishkāt:* The Messenger of God taught us the "Tashahhud of Ṣalāt," and the "Tashahhud of Ḥājah." He said: "Al-Tashahhud of Ṣalāt" is to say . . . (Prayer No. 85) and "Al-Tashahhud of Ḥājah" is to say : . . . and thereafter to recite these three verses of the Qur'ān (which are at the end of the Prayer). ('Abdullah ibn Mas'ūd—Aḥmad; Tirmidhī; Abū Dāwūd; Nasā'ī; Ibn Mājah; Dārimī.)

"O ye who believe! Fear ye God, and speak the right word that He may set aright your works for you, and forgive you your sins. Whosoever obeyeth God and His Messenger, forsooth, he achieveth great success" (33 : 70-71).

يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللّٰهَ وَقُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللّٰهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝

134. May God bless (this wedlock) for thee!

١٣٤- بَارَكَ اللّٰهُ لَكَ۔

135. May God bless thee! and may He shower His blessings upon you twain and keep you twain united in righteousness!

١٣٥- بَارَكَ اللّٰهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ۔

136. O God! Behold, I beg of Thee the good of this (wife) and the good of her disposition wherewith Thou hast created her; and I seek refuge in Thee from her evil, and from the evil of her disposition wherewith Thou hast created her.

١٣٦- اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ۔

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134. *Mishkāt :* The Prophet of God noticed upon the raiment of 'Abd al-Raḥmān ibn 'Awf a yellow tinge and said: What is this? Said ('Abd al-Raḥmān) : I have married a woman with a dower of the weight of a navat of gold. ("Navat" = date-stone. = weight of five dirhems.) Said (the Prophet): ... Give a feast though it be (with the flesh) of a goat. The customary Valīmah (feast) given by the bridegroom is based on this tradition. (Anas—*Ṣaḥīḥ Bukhārī* ; *Ṣaḥīḥ Muslim*.)

135. *Mishkāt :* Behold, when the Prophet of God greeted a newly married person, he would say: ... (Abū Hurayrah—Aḥmad ; Tirmidhī ; Abū Dāwūd ; Ibn Mājah).

136. *Mishkāt :* Said the Prophet of God : When any one of you taketh a woman to wife or buyeth a slave, let him say: ... and when he buyeth a camel, let him hold the top of its hump and say likewise ('Amr ibn Shu'ayb —on the authority of his father who reported the tradition on the authority of his grandfather—Abū Dāwūd ; Ibn Mājah).

137. In the name of God. O God! Cause us to keep from Satan, and cause Satan to keep off from what Thou vouchsafest us.

١٣٧- بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطٰنَ وَجَنِّبِ الشَّيْطٰنَ مَا رَزَقْتَنَا-

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137. *Mishkāt* : Said the Messenger of God : When any one of you purposeth to lie with his wife, he should say : . . . Then if an issue were destined for the twain as a result of that (copulation), the Devil should never do him hurt (Ibn 'Abbās—*Ṣaḥiḥ Bukhārī* ; *Ṣaḥiḥ Muslim*).

Chapter XXVI

PRAYERS BEFORE ENTERING THE MARKET

138. There is no deity save God. He is Alone. No partner hath He. His is the sovereignty and His is the praise. He quickeneth and giveth death. He is the Ever-Living that never dieth. In His hand is all the good; and He hath power to do all things.

١٣٨- لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهٗ
لَا شَرِيكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ
حَيٌّ لَّا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ
هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ۔

139. In the name of God. O God! Behold, I ask of Thee good of this market, and the good of that which is therein; and I seek refuge in Thee from the evil thereof, and the evil of that which is therein. O God! Behold, I seek refuge in Thee lest I strike a bargain herein, incurring loss.

١٣٩- بِسْمِ اللهِ اَللّٰهُمَّ إِنِّي
أَسْئَلُكَ خَيْرَ هٰذِهِ السُّوقِ وَ
خَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ
شَرِّهَا وَشَرِّ مَا فِيهَا اَللّٰهُمَّ إِنِّي
أَعُوذُ بِكَ أَنْ أُصِيبَ فِيهَا
صَفْقَةً خَاسِرَةً۔

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138. *Mishkāt:* Said the Messenger of God: Whosover on entering a market place sayeth: . . . God shall record unto his credit a million righteous deeds, and remit from him a million evil deeds, shall raise him by a million degrees and shall build for him an abode in the Garden ('Umar Fārūq—Tirmidhī; Ibn Mājah).

139. *Mishkāt:* Whenever the Prophet of God entered a market, he would say: . . . (Buraydah—Bayhaqī in *Da'wat al-Kabir*).

Chapter XXVII

PRAYERS IN DISTRESS AND ANGER

140. O God! Cover our faults, and give us peace from distress.

١٤٠- اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَ
اٰمِنْ رَوْعَاتِنَا۔

141. O God! In Thy mercy have I hope. So commend me not unto my self for one instant, and adjust Thou all mine affairs. There is no God save Thee.

١٤١- اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ فَلَا
تَكِلْنِيْٓ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ
وَّاَصْلِحْ لِيْ شَاْنِيْ كُلَّهٗ لَآ اِلٰهَ
اِلَّآ اَنْتَ۔

142. O God! Behold, I am Thy bondman, and the son of Thy bondman, and the son of Thy bondwoman. Within Thy grasp am I. My forelock is in Thine hand. Thy command is in force in me. Equitable is Thy decree (concerning me). I beg of Thee in every name which is Thine, and whereby Thou hast named Thy-

١٤٢- اَللّٰهُمَّ اِنِّيْ عَبْدُكَ وَابْنُ
عَبْدِكَ وَابْنُ اَمَتِكَ وَفِيْ
قَبْضَتِكَ نَاصِيَتِيْ بِيَدِكَ
مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ
قَضَاۤؤُكَ اَسْئَلُكَ بِكُلِّ اسْمٍ
هُوَ لَكَ سَمَّيْتَ بِهٖ نَفْسَكَ

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140. *Mishkāt :* We said, on the day of (the battle of) the Trench : O Messenger of God! Is there aught which we might recite (in prayer)? Behold! Our hearts have reached (our) throats. (The Messenger of God) said : Yea! say : . . . (Said Abū Sa'īd), God smote the faces of His enemies with an hurricane, and God routed (them) with an hurricane (Abū Sa'īd al-Khudrī—Aḥmad). ("The Battle of the Trench" took place in 5 A H. A trench was dug by the Muslims in accordance with the advice of Salmān to prevent the Banū Qurayẓah from entering al-Madīnah. The siege lasted for a month. The enemy, having failed to cross the Trench, retired as a result of the hurricane mentioned above, and thus lost the battle.)

141. *Mishkāt :* Said the Messenger of God : The prayers of the (distressed are : . . . (Abū Bakrah—Abū Dāwūd).

142. *Mishkāt :* Said the Messenger of God : Let anyone whose cares are numerous say : . . . No bondman (of God) ever sayeth thus, but God taketh away his grief and giveth him ease instead (Ibn Mas'ūd—Razīn).

self, or which Thou hast revealed in Thy scripture, or which Thou hast taught unto any one of Thy creation, or which Thou hast preferred to keep among Thy guarded secrets, to make the Qur'ān the spring of mine heart, and (a means of) dispelling mine anxiety and grief.

أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِّنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي مَكْنُوْنِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْاٰنَ رَبِيْعَ قَلْبِي وَجِلَاءَ هَمِّي وَغَمِّي۔

143. O Thou Living Eternal One! Unto Thy mercy I appeal!

١٤٣- يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ۔

144. There is no deity save God, the Magnificent, the Clement. There is no deity save God, Lord of the Magnificent Throne. There is no deity save God, Lord of the heavens and Lord of the earth, Lord of the Glorious Throne!

١٤٤- لَا إِلٰهَ إِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَا إِلٰهَ إِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ لَا إِلٰهَ إِلَّا اللّٰهُ رَبُّ السَّمٰوٰتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيْمِ۔

145. I seek refuge in God from Satan the Stoned.

١٤٥- أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ۔

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143. *Mishkāt:* When any matter distressed the Messenger of God, he would say : . . . (Anas—Tirmidhī).

144. *Mishkāt:* The Messenger of God used to say when he was in mental distress : . . . (Ibn 'Abbās—*Ṣaḥīḥ Bukhārī* ; *Ṣaḥīḥ Muslim*).

145. *Mishkāt:* Two men (quarrelled and) broke into abuse, in the presence of the Prophet of God, whilst we were sitting with him. One of the twain with his face flushed (with rage) was reviling the other. Thereupon the Prophet said : Behold, I know of a word, if he uttereth it, then that (anger) which he findeth (in him) shall depart from him ; (and it is) : . . . Upon this, they (that were there) said unto the man : Hearest Thou not what the Prophet sayeth? He said : Indeed, I am not a madman (Sulaymān ibn Surad—*Ṣaḥīḥ Bukhārī* ; *Ṣāḥīḥ Muslim*).

Chapter XXVIII

PRAYERS DURING A JOURNEY, AND AT THE DEPARTURE OF A TRAVELLER

146. [1]God is Supreme! (Thrice.) [2]"Glory be unto God Who hath subjugated this (beast) unto us, though we were unable to subdue it. Behold, we are assuredly to return unto our Lord." O God! Behold, we beg of Thee in this journey of ours righteousness and piety, and a conduct wherewith Thou wilt be well pleased. O God! Make this journey of ours easy for us, and roll up for us the distance thereof. O God! Thou art (our) companion in this journey, and representative in (our) household. O God! Behold, I seek refuge in Thee from the toil of this journey, from beholding a sad sight and a bad reverse in my wealth and household. [3]"We are returners (unto God), penitents, worshippers and adorers of our Lord."

١٤٦- اَللّٰهُ اَكْبَرُ (ثلثا)
سُبْحٰنَ الَّذِىْ سَخَّرَ لَنَا هٰذَا
وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّآ
اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ اَللّٰهُمَّ اِنَّا
نَسْئَلُكَ فِىْ سَفَرِنَا هٰذَا الْبِرَّ
وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَا
تَرْضٰى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا
سَفَرَنَا هٰذَا وَاطْوِلَنَا بُعْدَهٗ
اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى
السَّفَرِ وَالْخَلِيْفَةُ فِى الْاَهْلِ
اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ
وَّعْثَاءِ السَّفَرِ وَكَاٰبَةِ الْمَنْظَرِ
وَسُوْٓءِ الْمُنْقَلَبِ فِى الْمَالِ وَ
الْاَهْلِ اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ
لِرَبِّنَا حَامِدُوْنَ.

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146. *Mishkāt*: Behold, when the Messenger of God mounted upon his camel to set out on a journey, he would say thrice: . . . (1)—then he would say: . . . (2)—and when he returned (from his journey) he would say these words and add thereto; . . . (3) (Ibn 'Umar—*Ṣaḥīḥ Muslim*).

147. O God! Behold, I seek refuge in Thee from the toil of this journey, from a hapless return (therefrom), from deficiency after plenty, from the curse of the oppressed, and from a sad sight in (mine) household and wealth.

۱۴۷۔ اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُ بِكَ
مِنْ وَّعْثَآءِ السَّفَرِ وَكَآبَةِ
الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَ
دَعْوَةِ الْمَظْلُوْمِ وَسُوْٓءِ الْمَنْظَرِ
فِي الْاَهْلِ وَالْمَالِ۔

148. I seek refuge in the perfect words of God, from the evil of that which He hath created.

۱۴۸۔ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّاتِ
مِنْ شَرِّ مَا خَلَقَ۔

149. A listener listened to our praising God (for) His bounty and His goodly trial of us. Our Lord! accompany us, guard us and bestow upon us Thy grace. We are seekers of refuge in God from the Fire.

۱۴۹۔ سَمِعَ سَامِعٌ بِحَمْدِ اللّٰهِ وَ
نِعْمَتِهٖ وَحُسْنِ بَلَآئِهٖ عَلَيْنَا
رَبَّنَا صَاحِبْنَا حَافِظْنَا وَاَفْضِلْ
عَلَيْنَا عَآئِذًا بِاللّٰهِ مِنَ النَّارِ۔

150. [1]God is supreme. (Thrice.)

[2]There is no deity save God. He is Alone. He hath no partner.

۱۵۰۔ اَللّٰهُ اَكْبَرُ (ثلثا)
لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

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147. *Mishkāt:* Whensoever the Messenger of God set out on a journey, he used to seek refuge in God from the toil of the journey, from a hapless return (therefrom), from deficiency after plenty, from the curse of the oppressed, and from a sad sight in (his) household and wealth ('Abdullah ibn Sarjis—*Ṣaḥīḥ Muslim*).

148. *Mishkāt:* I heard the Messenger of God say: Whosoever, when he halteth (during his journey), sayeth: . . . no harm shall betide him until he depart from that halting place (Khawlā bint Ḥākim).

(Another tradition concerning this supplication is as follows:)—A man came unto the Messenger of God and said: O Messenger of God! What a torturing pain I received from a scorpion that stung me last night! (The Messenger of God) said: Now, if thou hadst said when thou didst enter the evening: . . . (the scorpion) had done thee no harm (Abū Hurayrah—*Ṣaḥīḥ Muslim*).

149. *Mishkāt:* When morning dawned during his journey, the Prophet of God would say: . . . (Abū Hurayrah—*Ṣaḥīḥ Muslim*).

150. *Mishkāt:* The Messenger of God, during his return journey from a military expedition or Ḥajj or 'Umrah, used to recite thrice on every elevated ground that he came across: . . . (1)—then he would recite: . . . (2)—(Ibn 'Umar—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*).

Unto Him belongeth the sovereignty, and unto Him belongeth the praise. He is All-Powerful. We are turners (unto God), penitents, worshippers, prostrators before our Lord, (and His) extollers. God fulfilled His promise, helped His bondman, and alone routed the clans.

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ
آئِبُونَ تَائِبُونَ عَابِدُونَ
سَاجِدُونَ لِرَبِّنَا حَامِدُونَ
صَدَقَ اللّٰهُ وَعْدَهُ وَنَصَرَ
عَبْدَهُ وَهَزَمَ الْاَحْزَابَ
وَحْدَهُ۔

151. O God, Revealer of the Scripture, Quick in reckoning! O God! Rout out the clans; O God! Rout them and shake them!

۱۵۱- اَللّٰهُمَّ مُنْزِلَ الْكِتٰبِ سَرِيعَ
الْحِسَابِ اَللّٰهُمَّ اهْزِمِ الْاَحْزَابَ
اَللّٰهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ۔

152. O God! Behold, we place Thee in front of them, and seek refuge in Thee from their mischiefs.

۱۵۲- اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِي
نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ
شُرُورِهِمْ۔

153. O God! Thou art mine arm and my helper. With Thy help do I move; with Thy help do I assail; and with Thy help do I battle.

۱۵۳- اَللّٰهُمَّ اَنْتَ عَضُدِي وَ
نَصِيرِي بِكَ اَحُولُ وَبِكَ
اَصُولُ وَبِكَ اُقَاتِلُ۔

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151. *Mishkāt*: The Messenger of God, on the day of the Battle of Clans, cursed the polytheists thus: . . . ('Abdullah ibn Abī 'Awfa—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*).

152. *Mishkāt*: When the Prophet of God feared any community, he would say: . . . (Abū Mūsā—Aḥmad; Abū Dāwūd).

153. *Mishkāt*: When the Messenger of God went forth to battle, he would say: . . . (Anas—Tirmidhī; Abū Dāwūd).

154. [1]In the name of God. [2]Praise be to God! [3]Glory be to Him Who hath subjugated this (beast) unto us, though we were unable to subdue it! Behold! We are assuredly to return unto our Lord.

Praise be to God! (Thrice.)

God is Supreme! (Thrice.)

Glorified be Thou! Behold, I have wronged myself. So forgive Thou me. Indeed, none forgiveth sins but Thou.

١٥٤- بِسْمِ اللهِ اَلْحَمْدُ لِلّٰهِ
سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا
وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّآ
اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ
اَلْحَمْدُ لِلّٰهِ (ثلثا)
اَللّٰهُ اَكْبَرُ (ثلثا)
سُبْحٰنَكَ اِنِّىْ ظَلَمْتُ نَفْسِىْ
فَاغْفِرْ لِىْ فَاِنَّهٗ لَا يَغْفِرُ
الذُّنُوْبَ اِلَّآ اَنْتَ.

155. O Earth! My Lord and Thy Lord is God. I seek refuge in God from thine evil, and the evil of that which is in thee, from the evil of that which hath been created in thee, and from the evil of that which moveth over thee. I also seek refuge in God from the lion and the *"Aswad," from the serpent and the scorpion, from the evil of the dweller in

١٥٥- يَآ اَرْضُ رَبِّىْ وَرَبُّكِ
اللهُ اَعُوْذُ بِاللهِ مِنْ شَرِّكِ
وَشَرِّ مَا فِيْكِ وَشَرِّ مَا
خُلِقَ فِيْكِ وَشَرِّ مَا يَدِبُّ
عَلَيْكِ وَاَعُوْذُ بِاللهِ مِنْ
اَسَدٍ وَّاَسْوَدَ وَمِنَ الْحَيَّةِ وَ
الْعَقْرَبِ وَمِنْ شَرِّ سَاكِنِ

154. *Mishkāt :* Behold, (once) a riding-beast was brought unto 'Alī that he might ride it. Putting his foot into the stirrup ('Alī) said : . . . (1). When he mounted upon his back, he said . . . (2). Thereafter he said : . . . (3). Finally he laughed. So he was asked : Wherefor laughest thou, O Commander of the Faithful? Said he : I had noticed the Messenger of God do what I did. When (the Messenger of God) laughed, I asked him: Wherefor laughest thou, O Messenger of God? He replied : Behold, thy Lord is pleased with His bondman when he sayeth : . . . (God) sayeth : (My bondman) knoweth that verily none forgiveth sins but I ('Alī—Aḥmad ; Tirmidhī ; Abū Dāwūd).

155. If during a journey, night overtook the Messenger of God, he would say : . . . (Ibn 'Umar—Abū Dāwūd).

*"Aswad" is a very large serpent of Arabia.

the land, from the begetter, and that which (the begetter) hath begotten.

الْبَلَدِ وَمِنْ وَّالِدٍ وَّمَا وَلَدَ۔

156. Unto God I commend thy faith, thy trust and the furtherance of thy work.

١٥٦- أَسْتَوْدِعُ اللهَ دِيْنَكَ وَ أَمَانَتَكَ وَاٰخِرَ عَمَلِكَ۔

157. Unto God I commend your faith, your trust, and the furtherance of your works.

١٥٧- أَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيْمَ أَعْمَالِكُمْ۔

158. [1]May God provide thee with piety, [2]forgive thy sins, [3]and make (the attainment of) the good easy for thee, wheresoever thou mayest be!

١٥٨- زَوَّدَكَ اللهُ التَّقْوٰى وَغَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ۔

159. O God! Roll up for him the distance, and make the journey easy for him.

١٥٩- اَللّٰهُمَّ اطْوِ لَهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ۔

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156. *Mishkāt*: When the Prophet of God bade adieu to a man, he would take his hand, and would not leave it until the man himself left Prophet's hand, and would say: . . . (Ibn 'Umar—Tirmidhī; Abū Dāwūd; Ibn Mājah).

157. *Mishkāt*: When the Messenger of God intended to bid adieu to (his) army, he would say: . . . ('Abdullah al-Khatmī—Abū Dāwūd).

158. *Mishkāt*: (Once) there came a man unto the Prophet of God, and said: O Messenger of God! I intend (setting out on) a journey. So give me (some) provision. (The Prophet) said: . . . (1). (The man) said: Give me more. Said (the Prophet): . . . (2). (The man) said: Give me more; may my father and mother be thy sacrifice! (The Prophet) said: . . . (3). (Anas—Tirmidhī).

159. *Mishkāt*: (Once) a man said (unto the Messenger of God): O Messenger of God! I intend going on a journey, therefore advise me. (The Messenger of God) said: Let fearing God and magnifying Him, on every elevated ground (that thou mayest come across) be thy duty. When the man turned (to depart), the Messenger of God said: . . . (Abū Hurayrah—Tirmidhī).

160. In the name of God, the Beneficent, the Merciful.

Sūrah 109 of the Holy Qur'ān.
Sūrah 110 of the Holy Qur'ān.
Sūrah 112 of the Holy Qur'ān.
Sūrah 113 of the Holy Qur'ān.
Sūrah 114 of the Holy Qur'ān.

In the name of God the Beneficent, the Merciful.

١٦٠- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
قُلْ يٰۤاَيُّهَا الْكٰفِرُوْنَ ○ (السورة)
اِذَا جَآءَ نَصْرُ اللّٰهِ (السورة)
قُلْ هُوَ اللّٰهُ اَحَدٌ ○ (السورة)
قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ○ (السورة)
قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ○ (السورة)
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

161. O God, Lord of the seven heavens and of that whereupon they cast their shadows ! O Lord of the seven earths and of that which they bear ! O Lord of the devils and of that which send astray ! O Lord of the winds and of that which they scatter ! Now, behold, we ask of Thee the good of this township, and the good of the folk thereof. And we seek refuge in Thee from the evil thereof, and the evil of

١٦١- اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ
السَّبْعِ وَمَآ اَظْلَلْنَ وَرَبَّ
الْاَرَضِيْنَ السَّبْعِ وَمَآ اَقْلَلْنَ
وَرَبَّ الشَّيٰطِيْنِ وَمَآ اَضْلَلْنَ
وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ
فَاِنَّا نَسْئَلُكَ خَيْرَ هٰذِهِ
الْقَرْيَةِ وَخَيْرَ اَهْلِهَا وَ
نَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ

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160. *Ḥiṣn Ḥaṣīn* : The Messenger of God (said unto me) : Wouldst thou not like, O Jubayr, when thou goest on thy journey, that thou shouldst become better than thy companions in outward condition, and richer than them in wealth ? I said : Yea ! May my father and mother be thy sacrifice ! (The Messenger of God) said : Then recite thou these five Sūrahs and say, "In the name of God, the Beneficent, the Merciful," at the commencement of each Sūrah. And say the same again when thou hast done reciting (all the five Sūrahs).

(Said Jubayr) : Once I had been rich and wealthy. But as often as I took a journey, I became worse than my companions in outward condition and wealth. And so it was, until I learnt these Sūrahs from the Messenger of God. Thereafter I became better than them in outward condition, and richer than them in wealth when I returned from my journey.

161. *Ḥiṣn Ḥaṣīn :* On beholding a township which he wished to enter, the Messenger of God would say : . . . (Suhayb—Nasā'ī ; Ibn Hibbān ; *Mustadrik*).

the folk thereof, and the evil of that which is therein. | أَهْلِهَا وَشَرِّ مَا فِيهَا۔

162. O God! Bless us in this (township). (Thrice.) | ١٦٢۔ اَللّٰهُمَّ بَارِكْ لَنَا فِيهَا۔ (ثلثًا)

O God! Provide us with the fruits thereof; and cause us to be loved by the folk thereof, and cause the righteous folk thereof to be loved by us. | اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا إِلَىٰ أَهْلِهَا وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا۔

162. *Hisn Hasīn*: When the Prophet of God intended to enter a township he would say: . . . (Ibn 'Umar—Ṭabrānī).

Chapter XXIX

THE ḤAJJ (PILGRIMAGE TO MECCA) AND ITS CEREMONIES: PRAYERS ON THE OCCASION OF DONNING THE *"IḤRĀM," AND SAYING †"LABBAYK"

163. Adsum! O God! Adsum! Adsum! No Partner hast Thou, adsum! Behold, unto Thee belong the Praise and Bounty; and also the Sovereignty. No partner hast Thou.

١٦٣- لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ۔

164. Here I am! O God! Here I am! Ready to obey! The good is in Thy hands. Here I am! Unto Thee is the petition, and the action (is also for Thee)!

١٦٤- لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ۔

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* "Iḥrām" literally means forbidding; here it signifies the Pilgrim's habit worn on the occasion of the Ḥajj, and also the state in which the Pilgrim has to remain until he lays aside the garb.

† "Labbayk" means adsum: here I am.

163. *Mishkāt:* I heard the Messenger of God cry out, and his hair was struck (with gum): . . . He would not add aught to these words (Ibn 'Umar—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*).

164. *Mishkāt:* (Before assuming the Pilgrim's habit), the Messenger of God used to offer two rak'ahs at Dhul Ḥulayfah. "Dhul Ḥulayfah" is the place where Pilgrims, coming from the direction of al-Madīnah, assume "Iḥrām". Then, when (his) she-camel was ready with him, standing nigh unto the mosque of Dhul Ḥulayfah, he would recite with a loud voice these words: . . . (Ibn 'Umar—*Ṣaḥīḥ Bukhārī*: *Ṣaḥīḥ Muslim*).

165. O God! Behold, I beg of Thee Thy good pleasure and the Garden. I also beg of Thee to grant (me), out of Thy mercy, exemption from the Fire.

١٦٥- اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ رِضَاكَ
وَالْجَنَّةَ وَأَسْئَلُكَ الْعَفْوَ
بِرَحْمَتِكَ مِنَ النَّارِ

165. *Mishkt:* Having recited (the hymn of) Labbayk, the Prophet of God used to beg of God His good pleasure and the Garden, and out of His mercy, exemption from the Fire (ʿUmārah ibn Khuzaymah ibn Thābit on the authority of his father—*Musnad al-Shāfiʿī*).

Chapter XXX

PRAYERS DURING THE CIRCUMAMBULATION OF THE KA'BAH, AT *THE PLACE OF ABRAHAM, AND AT THE MOUNTS †AṢ-ṢAFĀ' AND AL-MARWAH

166. Glory be to God, and praise be to God! There is no deity save God. God is Supreme. There is no strength nor power save in God.

١٦٦- سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ
وَلَآ إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

167. O God! Behold, I beg of Thee forgiveness and safety in this world and the Hereafter. Our Lord! Bestow upon us the good in this world, and the good in the Hereafter, and save us from the torment of the Fire.

١٦٧- اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ
الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَ
الْآخِرَةِ. رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ.

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*"The Place of Abraham." It is a place (a small building about five feet square) at Mecca, within the boundaries of the Ka'bah-Mosque.

†"Aṣ-Ṣafā' " and "al-Marwah" are the two mounts near Ka'bah-Mosque. The Holy Qur'ān refers to them in verse 158, Sūrah 2. It says: "Behold, aṣ-Ṣafā' and al-Marwah are among the indications of God."

166. *Mishkāt* : Said the Prophet of God: Whosoever circumambulateth the House (of God) seven times, and (in the course of the circuits) uttereth naught save: . . ., ten evil deeds are remitted from him, and ten righteous deeds are recorded unto his credit, and he is exalted by ten degrees. And whosoever reciteth it whilst he is performing the circuits, in this state, he wadeth with his two feet through Divine grace, like unto him who wadeth with his two feet through water (Abū Hurayrah— Ibn Mājah).

167. *Mishkāt* : Said the Prophet of God: Seventy angels have been appointed at Rukn al-Yamanī. So, whosoever sayeth: . . . they say: Amen (Abū Hurayrah—Ibn Mājah). ("Al-Rukn al-Yamanī"=The four corners of the Ka'bah are known by four different names. The east corner is called "al-Rukn al-Aswad". The west corner is known as "al-Rukn al-Shāmī". The north corner is called "al-Rukn al-'Irāqī" and the south corner is called "al-Rukn al-Yamanī".)

168. O God! Cause me to be content with that wherewith Thou providest me, and bless me therein, and represent me well in all mine affairs in mine absence.

١٦٨- اللهم قنعني بما رزقتني وبارك لي فيه واخلف على كل غائبة لي بخير

169. "And choose ye the Place of Abraham for a place of worship."

١٦٩- واتخذوا من مقام ابرهيم مصلى-

170. O God! Behold, Thou knowest that which is secret and which is manifest in me; so accept Thou mine apology. Thou art aware of my need; so grant Thou my petition. Thou knowest that which is in my mind; so forgive Thou my sins. O God! Behold, I beg of Thee a faith which will engage mine heart,

١٧٠- اللهم انك تعلم سري وعلانيتي فاقبل معذرتي وتعلم حاجتي فاعطني سؤلي وتعلم ما في نفسي فاغفرلي ذنوبي اللهم اني اسئلك ايمانا يباشر قلبي

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168. *Ḥiṣn Ḥaṣīn:* The Messenger of God used to say between the "Rukn" and the Place of Abraham: . . . (Ibn 'Abbās— *Muṣannaf Ibn Abī Shaybah*). (The "Rukn" means the corner. The corner of the Ka'bah meant here is the east corner which is called "al-Rukn al-Aswad" which contains "the Black Stone").

169. *Mishkāt:* We set out alone with the Messenger of God (to perform the Ḥajj). At last when we reached the House of God in his company, he kissed the corner (containing the Black Stone) and performed seven circuits (round the Ka'bah), three at a quick step, and four at the ordinary pace. Then proceeding toward the Place of Abraham he recited: . . . . Then he prayed two rak'ahs (and he stood so that) he made the Place of Abraham between himself and the House (of God).

(A tradition sayeth): He recited in the two rak'ahs Sūrahs 109 and 102 of the Holy Qur'ān. Then he returned toward the "Rukn" and kissed it. Thereafter he proceeded to aṣ-Ṣafā', through the Gate (of Ṣafā') (Jābir ibn 'Abdullah—*Ṣaḥīḥ Muslim*). (This is part of a very long tradition.)

170. *Manāsik al-Qārī*: Having offered two rak'ahs before circumambulating (the House of God), Adam prayed behind the Place of Abraham thus: . . . Whereupon God the Most High revealed Himself unto him saying: O Adam! Thy request unto Me was such that it had to be granted. I have pardoned thy sins, and solved all thine anxieties and griefs. None of thy progeny after thee shall recite this prayer but I will deal with him likewise. I will make his trade to prosper more than the trade of any trader, and the world shall attend on him, though he be averse thereto (al-Azraqī; Ṭabrānī fil *Awsāṭ*; Bayhaqī fi *al-Da'wāt*; Ibn 'Asākir).

a firm conviction, so that I may realise that naught befalleth me save what Thou hast prescribed for me, a feeling of satisfaction with that which Thou allotest unto me. O Thou the most Merciful of those who show mercy!

وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرِضًا بِمَا قَسَمْتَ لِي يَا أَرْحَمَ الرَّاحِمِينَ ۔

171. [1]"Behold, as-Ṣafā' and al-Marwah are among the Indications of God." I begin wherewith God began.

١٧١ - إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ ۔

[2]There is no deity save God. He is Alone. God is Supreme. There is no deity save God. He is Alone. He hath no partner. Unto Him belongeth the sovereignty, and unto Him belongeth the praise; and He is All-Powerful. There is no deity save God. He is Alone. He fulfilled His promise, helped His bondman, and alone routed out the clans.

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ اللهُ أَكْبَرُ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ ۔

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171. *Mishkāt:* (Having performed other devotional acts of the Hajj, such as circumambulating the Ka'bah), the Prophet of God proceeded to as-Ṣafā', through the gate (leading thereto). When he drew nigh unto aṣ-Ṣafā', he recited : . . . (1). Then he began (his round to) aṣ-Ṣafā', and ascended it (up to a point) wherfrom he could behold the House (of God). Then fronting the Qiblah he recited : . . . (2). Between this, he made supplications (to God). He said these words thrice. Then he came walking towards al-Marwah, so that his two feet were on a level ground. Thereafter he ran up, so that (his two feet) ascending reached the summit of al-Marwah. And he did on al-Marwah what he did on aṣ-Ṣafā' (Jābir—*Ṣaḥiḥ Muslim*).

172. O God! Behold, Thou hast said: "Call Me, I will answer you." And behold, Thou actest not against Thy promise. Behold, I beseech Thee, that just as Thou hast guided me to al-Islām, even so withdraw it not from me, till Thou cause me to die a Muslim.

١٧٢- اَللّٰهُمَّ إِنَّكَ قُلْتَ ادْعُوْنِيْ
أَسْتَجِبْ لَكُمْ وَإِنَّكَ لَا تُخْلِفُ
الْمِيْعَادَ وَإِنِّيْ أَسْأَلُكَ كَمَا
هَدَيْتَنِيْ لِلْإِسْلَامِ أَنْ لَا تَنْزِعَهُ
مِنِّيْ حَتّٰى تَتَوَفَّانِيْ وَأَنَا مُسْلِمٌ

173. Lord of mine! Pardon, and have mercy! Most Powerful, Most Glorious art Thou!

١٧٣- رَبِّ اغْفِرْ وَارْحَمْ
أَنْتَ الْأَعَزُّ الْأَكْرَمُ

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172. *Ḥiṣn Ḥaṣīn*: The Messenger of God used to say on Mount aṣ-Ṣafā', ... (Ibn 'Umar—*Muwaṭṭā*).

173. *Ḥiṣn Ḥaṣīn*: The Messenger of God used to say between as-Ṣafā' and al-Marwah: ... (Ibn Mas'ūd— *Muṣannaf Ibn Abī Shaybah*).

Chapter XXXI

PRAYERS ON THE DAY OF *'ARAFAH AT †'ARAFĀT

174. There is no deity save God. He is Alone. He hath no partner. Unto Him belongeth the sovereignty, and unto Him belongeth the praise, and He is All-Powerful.

۱۷۴- لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

175. O God! Unto Thee belongeth all praise such as Thou mentionest, and better than what we utter. O God! My ṣalāt and my sacrifice, my living and my dying are for Thee. Unto Thee is my returning penitent. And for Thee, my Lord! is mine heritage. O God! Behold, I seek refuge in Thee from the torment of the grave, and from the evil suggestions of the heart

۱۷۵- اَللّٰهُمَّ لَكَ الْحَمْدُ كَالَّذِيْ تَقُوْلُ وَخَيْرًا مِّمَّا نَقُوْلُ اَللّٰهُمَّ لَكَ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ وَإِلَيْكَ مَاٰبِيْ وَلَكَ رَبِّ تُرَاثِيْ اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَوَسَاوِسِ الصَّدْرِ

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*" 'Arafah" : The ninth day of the Pilgrimage on which the Pilgrims go to " 'Arafāt."

† " 'Arafāt" is the plain at a distance of twelve miles from Mecca. The Pilgrims reach 'Arafāt on the ninth day of the Pilgrimage to offer the two afternoon Prayers, called "Ẓuhr" and " 'Aṣr" and to attend the "Khuṭbah" or the sermon which is delivered there, late in the afternoon.

174. *Mishkāt :* Said the Prophet of God : The best prayer is (that which is made) on the Day of 'Arafah. And the best part of that which I or the other prophets before me recited was : . . . ('Amr ibn Shu'ayb—on the authority of his father who reported it on the authority of his grandfather (Tirmidhī ; *Muwaṭṭā Imām Mālik*).

175. *Manāsik al-Qārī:* A frequent prayer of the Messenger of God in the afternoon on the Day of 'Arafah used to be : . . . ('Alī—Tirmidhī ; Bayhaqī).

and from confusion in (mine) affairs. O God! Behold, I beg of Thee the good of that which the wind bringeth, and I seek refuge in Thee from the evil of that which the wind bringeth.

وَشَتَاتِ الْأَمْرِ اللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا تَجِيءُ بِهِ الرِّيحُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ۔

176. There is no deity save God. He is Alone. He hath no partner. His is the sovereignty and His is the praise. He quickeneth and giveth death. And He is Omnipotent. O God! Illuminate mine heart; illuminate mine ear and illuminate mine eye. O God! Relieve my mind, and make my task easy for me. I also seek refuge in Thee from the evil suggestions of the heart, from confusion in (mine) affairs, and from the trial of the grave. O God! Behold, I seek refuge in Thee from the evil of that which entereth into the night, and from the evil of that which entereth into the day; and from the evil of that wherewith the wind bloweth, and from the evil of the calamities of the times.

١٧٦۔ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ۔ اللّٰهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا۔ اللّٰهُمَّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَأَعُوذُ بِكَ مِنْ وَسَاوِسِ الصَّدْرِ وَشَتَاتِ الْأَمْرِ وَفِتْنَةِ الْقَبْرِ۔ اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ وَمِنْ شَرِّ مَا يَلِجُ فِي النَّهَارِ وَشَرِّ مَا تَهُبُّ بِهِ الرِّيحُ وَشَرِّ بَوَائِقِ الدَّهْرِ۔

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176. *Manāsik al-Qāri*; Said the Messenger of God: My prayer and the prayer ofthe prophets before me, at 'Arafāt, frequently, has been : . . . ('Alī —*Muṣannaf Ibn Abī Shaybah*).

177. Adsum! O God! Adsum! Forsooth! The real good is the good of the Hereafter.

١٧٧- لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ
إِنَّمَا الْخَيْرُ خَيْرُ الْآخِرَةِ۔

178. [1] God is Supreme, and unto God belongeth the praise. (Thrice.)

١٧٨- اَللّٰهُ أَكْبَرُ وَلِلّٰهِ الْحَمْدُ۔
اَللّٰهُ أَكْبَرُ وَلِلّٰهِ الْحَمْدُ اَللّٰهُ
أَكْبَرُ وَلِلّٰهِ الْحَمْدُ۔

[2] There is no deity save God. He is alone. He hath no partner. Unto Him belongeth the sovereignty and unto Him belongeth the praise (Thrice).

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ
لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ۔

[3] O God! Let this be an accepted pilgrimage; and (a means whereby) sins are pardoned.

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا
وَّذَنْبًا مَّغْفُوْرًا۔

179. [1] O God! Guide us by means of right guidance. Adorn us with piety, and forgive us in the life Hereafter and the present life.

١٧٩- اَللّٰهُمَّ اهْدِنَا بِالْهُدٰى
وَزَيِّنَّا بِالتَّقْوٰى وَاغْفِرْ
لَنَا فِي الْآخِرَةِ وَالْأُوْلٰى

[2] O God! Behold, I beg of Thee sustenance which is lawful, good and blessed. O God! Behold, Thou hast enjoined on me to supplicate (Thee), and it is for Thee to respond. Behold, Thou actest not

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ رِزْقًا
حَلَالًا طَيِّبًا مُّبَارَكًا اَللّٰهُمَّ
إِنَّكَ أَمَرْتَنِيْ بِالدُّعَاءِ وَ
لَكَ الْإِجَابَةُ وَإِنَّكَ لَا
تُخْلِفُ الْمِيْعَادَ وَلَا تَنْكُثُ

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177. *Manāsik al-Qārī*: When the Messenger of God stood on 'Arafāt, he would say : . . . (Ṭabrānī fil *Awsāt*).

178. *Manāsik al-Qārī*: 'Abdullah ibn 'Umar, having offered the afternoon prayer, used to stand at 'Arafāt, and raising his two hands (in supplication) would recite thrice : . . . (1), then he would recite thrice : . . . (2), then he would say : . . . (3), then he would pass his hands over his face; he would then observe silence for such time as would be sufficient for a man to recite Sūrah Fātiḥah. Then again raising his hands he would recite as before, until he returned from 'Arafāt (Ibn 'Umar—*Muṣannaf Ibn Abī Shaybah*).

179. *Manāsik al-Qārī*: 'Abdullah ibn 'Umar, in the afternoon of the Day of 'Arafah used to say with a loud voice : . . . (1), then he would lower his tone and say : . . . (2) (Ibn 'Umar—Ṭabrānī fi *al-Du'ā'*).

against Thy promise, and breakest not Thy covenant. O God! Cause us to love the good which Thou lovest, and let (the attainment) thereof be easy for us. And cause us to loathe the evil which Thou loathest, and cause us to turn away therefrom. And withdraw not Islam from us, now that Thou hast guided us aright.

عَهْدَكَ اللّٰهُمَّ مَا أَحْبَبْتَ مِنْ
خَيْرٍ فَحَبِّبْهُ إِلَيْنَا وَيَسِّرْهُ لَنَا وَ
مَا كَرِهْتَ مِنْ شَرٍّ فَكَرِّهْهُ إِلَيْنَا
وَجَنِّبْنَاهُ وَلَا تَنْزِعْ مِنَّا الْإِسْلَامَ
بَعْدَ إِذْ هَدَيْتَنَا۔

180. Lord of us! Grant us in the world that which is good, and in the Hereafter that which is good, and save us from the torment of the Fire.

۱۸۰۔ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ۔

181. O God! Behold, I beg of Thee the good which Thy Prophet (God bless and keep him!) begged of Thee; and I seek refuge

۱۸۱۔ اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنْ
خَيْرِ مَا سَأَلَكَ بِهِ نَبِيُّكَ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَعُوذُ

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180. *Manāsik al-Qārī:* It hath reached me, that the Messenger of God used to enjoin on Muslims to recite much at 'Arafāt : . . . (Ibn Jurayj—Jundī).

181. *Ḥizb al-Maqbūl:* It is clear from traditional reports that prayers on 'Arafāt are answered. Therefore, the Pilgrim should pray at 'Arafāt for the fulfilment of his desires concerning the two worlds, with due solemnity and submissiveness, with entreaties full of pathos, fronting the Qiblah, and with hands stretched. He should ask of theCreator whatsoever his heart seeks, provided it is not unlawful. He should have implicit faith that his prayers would be granted. The most excellent supplications (for the occasion) are those of the Qur'ān and the traditions of the Prophet which are of a comprehensive character, such as : . . . The aforesaid are personal and general petitions, for they refer to the suppliant himself, his parents and children, and also to Muslims in general. In the course of his prayers the Pilgrim should repeatedly recite "Labbayk". He should recollect with grief his past sins, and resolve to keep from sins in future. He should pray for ability and strength to lead a life in strict conformity with the law (of the Prophet), and with righteousness and good faith, till he breathes his last.

This prayer is a collection of several supplications suggested by the compiler of *Ḥizb al-Maqbūl.* They have appeared on the preceding pages. We have omitted some of them.

in Thee from the evil wherefrom Thy Prophet (God bless and keep him!) sought refuge.

بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِهِ
نَبِيُّكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Our Lord! Behold, Thou alone art the All-Hearing, the All-Knowing. And relent Thou toward us. Behold, Thou art the Relenting, the Merciful. There is no strength nor power save in God the Sublime, the Merciful.

رَبَّنَا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ.

182. O God! Behold, Thou knowest and beholdest my situation, and hearest myspeeeh. Knowest Thou that which is secret and that which is manifest in me, and naught concerning me is concealed from Thee. And I am the miserable, needy, suppliant that is seeking succour and protection; the fearful anxious acknowledger and confessor of mine iniquity. I b eg of Thee as one in destitution beggeth. I implore Thee even as an abased sinner imploreth. I cry unto Thee even as a timorous blind man crieth, whose neck is bowed down before Thee, whose eyes pour out tears unto Thee, whose body hath languished for Thee,

١٨٢- اللَّهُمَّ إِنَّكَ تَعْلَمُ وَتَرَى
مَكَانِي وَتَسْمَعُ كَلَامِي وَتَعْلَمُ
سِرِّي وَعَلَانِيَتِي وَلَا يَخْفَى
عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَأَنَا
الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ
الْمُسْتَجِيرُ الْوَجِلُ الْمُشْفِقُ
الْمُقِرُّ الْمُعْتَرِفُ بِذَنْبِي
أَسْأَلُكَ مَسْأَلَةَ الْمِسْكِينِ
وَأَبْتَهِلُ إِلَيْكَ ابْتِهَالَ الْمُذْنِبِ
الذَّلِيلِ وَأَدْعُوكَ دُعَاءَ
الْخَائِفِ الضَّرِيرِ مَنْ خَضَعَتْ
لَكَ رَقَبَتُهُ وَفَاضَتْ لَكَ
عَيْنَاهُ وَنَحَلَ لَكَ جَسَدُهُ

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182. *Manāsik al-Qārī*: One of the prayers of the Messenger of God in the afternoon of the day of 'Arafah used to be: . . . (Ibn 'Abbās—Ṭabrānī).

nose cleaveth to and whose the ground for Thee. O God! Let me not, O Lord of mine, be unblest in (my) prayer unto Thee, and be Thou unto me Compassionate, Merciful. O Thou the Best of those that are besought! O Thou the Most Excellent of all bestowers! O Thou the Most Merciful of those that are merciful! Praise be to God, Lord of the worlds! *Amen!

وَرَغِمَ لَكَ أَنْفُهُ اَللّٰهُمَّ
لَا تَجْعَلْنِي بِدُعَائِكَ رَبِّ
شَقِيًّا وَّكُنْ بِي رَءُوفًا
رَحِيمًا يَا خَيْرَ الْمَسْئُولِينَ
يَا خَيْرَ الْمُعْطِينَ يَا أَرْحَمَ
الرَّاحِمِينَ وَالْحَمْدُ لِلّٰهِ
رَبِّ الْعٰلَمِينَ - اٰمِينَ -

183. [1] There is no deity save God. He is Alone. No partner hath He. His is the sovereignty and His is the praise; and He is All-Powerful. (A hundred times.)

[2] "Say: He is God the One," etc. (The whole Sūrah 112, to be recited a hundred times.)

[3] "O God! Shower Thy grace

١٨٣- لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ
لَا شَرِيكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ
(مائة مرّة)
قُلْ هُوَ اللّٰهُ اَحَدٌ - (السّورة)
(مائة مرّة)
اَللّٰهُمَّ صَلِّ

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* One of the formalities to be observed in praying is to glorify God, and invoke blessings and peace upon the Messenger of God, before and after prayer. And to say "Amen" at the end of the prayer is to set the seal of God thereon (*Hizb al-Maqbūl*).

183. Said the Messenger of God: No Muslim, standing up at 'Arafāt, in the afternoon, on the Day of 'Arafah, and fronting the Qiblah reciteth: ... (1) a hundred times; then reciteth: ... (2) a hundred times, then reciteth: ... (3) a hundred times, but God the Most High sayeth (unto His angels): O mine angels! What should be the reward of this bondman of Mine who hath said for Me: ... (1), who hath said for Me: ... (2), who hath said for Me: ... (3), who hath extolled Me, praised Me, and glorified Me, and hath also invoked blessings upon My prophet? Now, be ye witnesses, O mine angels, that verily I have forgiven him, and have accepted his intercession on his own behalf. And if he so pray, I shall accept his intercession for the whole congregation, at 'Arafāt (Jābir ibn 'Abdillah—Bayhaqī in *Shu'ab al-Īmān*).

upon Muḥammad and the followers of Muḥammad, even as Thou didst shower Thy grace upon Abraham and the followers of Abraham. Behold, Thou art Praiseworthy, Glorious. (Shower Thy grace) upon us also, along with them. (A hundred times.)

عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ
وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ وَّعَلَيْنَا مَعَهُمْ
(مِائَةَ مَرَّةٍ)

Chapter XXXII

PRAYERS ON BEHOLDING THE NEW MOON

184. O God! Let this new moon appear unto us with peace and faith, with safety and *al-Islām. (O moon!) My Lord and thine is God.

١٨٤- اللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللّٰهُ۔

185. The new moon of weal and righteousness! The new moon of weal and righteousness! The new moon of weal and righteousness! (O moon!) I believe in Him Who hath created thee. (Three times.)

١٨٥- هِلَالُ خَيْرٍ وَرُشْدٍ هِلَالُ خَيْرٍ وَرُشْدٍ هِلَالُ خَيْرٍ وَرُشْدٍ آمَنْتُ بِالَّذِي خَلَقَكَ (ثلث مرات)

Praise be to God Who took away the month of . . . and hath brought in the month of. . . .

اَلْحَمْدُ لِلّٰهِ الَّذِي ذَهَبَ بِشَهْرِ كَذَا وَجَاءَ بِشَهْرِ كَذَا۔

186. I seek refuge in God from the mischief of this (new moon).

١٨٦- أَعُوذُ بِاللّٰهِ مِنْ شَرِّ هٰذَا۔

187. O God! Bless us in Rajab and Sha'bān, and cause us to reach Ramaḍān.*

١٨٧- اللّٰهُمَّ بَارِكْ لَنَا فِي رَجَبَ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ۔

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184. *Mishkāt :* When the Prophet of God beheld the new moon, he would say : . . . (Ṭalḥah ibn 'Ubaydillah—Tirmidhī).

* "Islām" literally means submission or surrender to God.

185. *Mishkāt :* It was reported unto me that on beholding the new moon the Messenger of God would say thus : . . . (Qatādah—Abū Dāwūd).

186. *Ḥiṣn Ḥaṣīn :* When anyone beholdeth the new moon he should say : . . . ('A'yeshah—Tirmidhī ; Nasā'ī ; *Mustadrik Ḥakim*).

187. *Mishkāt :* The Messenger of God used to say when he entered Rajab : . . . (Anas—Bayhaqī in *al-Da'wāt al-Kabīr*).

* "Rajab," "Sha'bān," and "Ramaḍān" are the names of the 7th, 8th, and 9th Islamic lunar months.

Chapter XXXIII

PRAYERS AT THE TIME OF BREAKING THE FAST

188. O God! For Thee did I keep this fast, and upon Thy provision have I broken it.

١٨٨- اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ -

189. The thirst is gone; the veins are soaked, and the reward is established, if God will!

١٨٩- ذَهَبَ الظَّمَاُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْاَجْرُ اِنْ شَآءَ اللّٰهُ -

190. O God! Behold, I beseech Thee in the name of Thy mercy which hath encompassed all things, to forgive me my sins.

١٩٠- اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ بِرَحْمَتِكَ الَّتِيْ وَسِعَتْ كُلَّ شَيْءٍ اَنْ تَغْفِرَ لِيْ ذُنُوْبِيْ -

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188. *Mishkāt:* The Prophet of God would say when he broke his fast: . . . (Mu'ādh ibn Zuhrah—Abū Dāwūd).

189. *Mishkāt:* The Prophet of God was wont to say when he broke his fast: . . . (Ibn 'Umar—Abū Dāwūd).

190. *Ḥisn Ḥaṣīn:* (Reported by Ḥākim; Ibn Mājah; Ibn al-Sunnī).

Chapter XXXIV

PRAYERS DURING THE NIGHT OF POWER*

191. O God! Behold, Thou art Forgiving. Thou lovest forgiveness. So do Thou forgive me.	١٩١- اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّى.

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*"Qadr" means might, power, majesty or measure.

"Lailat al-Qadr" signifies "The Night of Power," or "the Night of Measure or Majesty." It is a blessed night. According to the traditions of the Prophet it is one of the last ten nights of the month of Ramadān. The revelation of the Holy Qur'ān began in this night. Chapter 97 of the Qur'ān speaks of this night.

191. *Mishkāt:* I said (unto the Messenger of God): O Messenger of God! Supposing, I knew which night was the Night of Power; then, what thinkest thou, I should say therein. He replied, Say thou: ... ('Ā'yeshah—Aḥmad; Ibn Mājah; Tirmidhī).

Chapter XXXV

PRAYERS AT THE TIME OF DONNING A NEW GARMENT

192. O God! Unto Thee belongeth all praise. Even as Thou hast clothed me in this (garment), I ask of Thee the good thereof, and the good of that wherefore it hath been made, and I seek refuge in Thee from the evil thereof, and the evil of that wherefore it hath been made.

۱۹۲۔ اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ۔

193. Praise be to God Who clad me with this (garment), and provided me therewith, without any ability or power on my part!

۱۹۳۔ اَلْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي هٰذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِّنِّي وَلَا قُوَّةٍ۔

194. Praise be to God Who provided me with this raiment wherewith I array myself (to appear) before people, wherewith I cover my shame, and wherewith I appear adorned in my life!

۱۹۴۔ اَلْحَمْدُ لِلّٰهِ الَّذِي رَزَقَنِي مِنَ اللِّبَاسِ مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ وَأُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي۔

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192. *Mishkāt*: When the Messenger of God donned a new garment, he would mention the name thereof, as turban, shirt, mantle; then he would say: . . . (Abu Sa'īd al-Khudrī—Tirmidhī; Abū Dāwūd).

193. *Mishkāt*: Said the Messenger of God: Whosoever on donning a garment sayeth: . . . his sins past and future are forgiven (Mu'adh ibn Anas—Abū Dāwūd).

194. *Mishkāt*: Behold, 'Alī bought a garment for three dirhems; when he donned it he said: . . . and added: I heard the Messenger of God say thus (Abū Maṭar—Aḥmad).

195. Praise be to God Who clad me with that wherewith I cover my shame, and wherewith I adorn myself in my life !

١٩٥- اَلْحَمْدُ لِلّٰهِ الَّذِیْ کَسَانِیْ مَآ اُوَارِیْ بِهٖ عَوْرَتِیْ فَاَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ -

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195. *Mishkāt :* (Once) ʻUmar ibn al-Khaṭṭāb donned a new garment, and said : . . . Then he added : I heard the Messenger of God say : Whosoever on donning a new garment sayeth : . . . then turning toward the old one giveth it in charity, shall remain under God's shelter, under God's protection, and under God's cover, while he is alive and dead (Abū ʻUmāmah—Aḥmad ; Tirmidhī ; Ibn Mājah).

Chapter XXXVI

PRAYERS FOR THE EXPIATION OF SINS (OF THE TONGUE) COMMITTED IN COMPANY WITH PERSONS

196. Thy glory I extol, O God! and Thy praise I hymn. I testify that there is no god save Thee. I seek Thy forgiveness, and unto Thee I turn penitent.

١٩٦- سُبْحَانَكَ اللّٰهُمَّ وَ
بِحَمْدِكَ أَشْهَدُ أَنْ لَّا
إِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَ
أَتُوبُ إِلَيْكَ-

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196. *Mishkāt :* Said the Messenger of God : Whosoever sitting in a company indulgeth in much idle talk, but before rising therefrom sayeth : . . . his (talk in the) company shall be forgiven (Abū Hurayrah—Tirmidhī ; Bayhaqī in *al-Da'wāt al-Kabīr*).

Another tradition concerning the above-mentioned prayer on the authority of 'Ā'yeshah is as follows : Said 'Ā'yeshah : When the Messenger of God sat in a company or offered ṣalāt, he would say certain words. I questioned him regarding these words. He said : If the words uttered in a company be good, then these (words of prayer) become a seal thereunto until the Day of Resurrection. But if the words uttered be bad, then these (words of prayer) become the expiation thereof. The words of prayer were : . . . ('Ā'yeshah—Nasā'ī).

Chapter XXXVII

PRAYERS FOR DIVINE HELP TO MEMORISE THE HOLY QUR'ĀN

197. O God ! Be Thou gracious unto me by enabling me to eschew sins altogether, as long as Thou sufferest me to live ; and have mercy upon me lest I concern myself with aught which is of no consequence to me. And vouchsafe me the aesthetic sight, which will cause Thee to be well pleased with me.

١٩٧- اَللّٰهُمَّ ارْحَمْنِي بِتَرْكِ الْمَعَاصِي أَبَدًا مَّا أَبْقَيْتَنِي وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَعْنِيْنِي وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي۔

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197. *Hiṣn Ḥaṣīn :* Whilst we were sitting with the Messenger of God, there came unto him 'Alī ibn Abī Ṭālib and said : May my parents be Thy sacrifice, O Messenger of God ! It seemeth the Qur'ān is departing from mine heart, and I have no control over it. Said the Messenger : O Father of Ḥasan ! shall I not teach thee some words whereby God may profit thee, and profit him whom thou teachest them, and whereby that which thou hast learnt by heart may be retained ? Yea ! said ('Alī) : O Messenger of God ! Do teach me. (The Messenger of God) said : When it is a Friday night, wake up thou, if it be possible for thee, in the last watch thereof. For, verily ! it is a time when the angels attend (prayers), and prayers are heard. Behold ! My brother Jacob said unto his sons : "Soon will I implore forgiveness of my Lord for you," (by this) he meant, (wait for prayers) until Friday night. So if thou canst not do it, then wake up at midnight. If thou canst not do that, then stand up in the first watch of the night, and pray four rak'ahs (on this wise): (Recite) in the first rak'ah (the Sūrahs) "Fātiḥah" and "Yāsīn," in the second rak'ah (the Sūrahs) "Fātiḥah" and Dukhān," in the third rak'ah (the Sūrahs) "Fātiḥah" and "Sajdah"; in the fourth rak'ah (the Sūrahs) "Fātiḥah" and "Muzzammil". (In the first rak'ah, the 1st and the 36th Chapters, in the second rak'ah the 1st and the 44th Chapters, in the third rak'ah the 1st and the 33rd Chapters, and in the fourth rak'ah the 1st and the 73rd Chapters of the Holy Qur'ān have to be recited. Thereafter, the prayer given above should be said.) Then, when thou hast done reciting the "Tashahhud," glorify God, and glorify Him right well, and invoke blessings on me, and invoke them right well, and (invoke blessings) also upon the other prophets And implore forgiveness (of God) for all Muslim men and women, and for those brethren of thine who have preceded thee in the faith. Finally pray thus : O Father of Ḥasan, do thou this on three or five or seven

O God! Originator of the heavens and the earth, Lord of Majesty and Glory and of Might incomprehensible! I beseech Thee, O God, O Beneficent Lord, in the name of Thy Majesty and of the Light of Thy Countenance to cause mine heart to retain Thy scripture even as Thou hast taught (it unto me). And grant that I may recite it in such manner, as will cause Thee to be well pleased with me.

اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَ
الْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ
وَالْعِزَّةِ الَّتِيْ لَا تُرَامُ اَسْئَلُكَ
يَا اَللّٰهُ يَا رَحْمٰنُ بِجَلَالِكَ
وَنُوْرِ وَجْهِكَ اَنْ تُلْزِمَ
قَلْبِيْ حِفْظَ كِتَابِكَ كَمَا
عَلَّمْتَنِيْ وَارْزُقْنِيْ اَنْ اَتْلُوَهٗ
عَلَى النَّحْوِ الَّذِيْ يُرْضِيْكَ
عَنِّيْ -

O God, Originaror of the heavens and the earth, Lord of Majesty and Bounty, and of Might incomprehensible! I beseech Thee, O God, O Beneficent Lord! in the name of Thy Majesty and of the Light of Thy Countenance to illuminate my sight with Thy Scripture, to set free my tongue therewith, to comfort mine heart therewith, to widen

اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَ
الْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ
وَالْعِزَّةِ الَّتِيْ لَا تُرَامُ
اَسْئَلُكَ يَا اَللّٰهُ يَا رَحْمٰنُ
بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ
تُنَوِّرَ بِكِتَابِكَ بَصَرِيْ وَاَنْ
تُطْلِقَ بِهٖ لِسَانِيْ وَاَنْ تُفَرِّجَ
بِهٖ عَنْ قَلْبِيْ وَاَنْ تَشْرَحَ

(successive) Friday nights. If God will, thy prayer shall be answered. By the Lord Who hath deputed me with the truth, this prayer of a believer never faileth, (Quoth Ibn 'Abbās, continuing his narration): By God, I had scarce passed five or seven days, before 'Alī came unto the Messenger of God in a like assembly, and said: O Messenger of God! Behold, heretofore, I could scarce learn by heart five verses of the Qur'ān; and when I tried to recollect them in my mind, I would forget them. But today I memorise forty verses and odd, and when I recite them in my mind, (I feel) as though the Book of God lay open before mine eyes. Likewise, I would hear a tradition, but when I tried to recollect it I would forget it. Yet, today I hear many a tradition, and when I quote them I miss not a letter therefrom. Upon this, the Messenger of God said: By the Lord of the Ka'bah, in sooth! The Father of Ḥasan is a believer! (Ibn 'Abbās—Tirmidhī; *Mustadrik*).

my bosom therewith, andto wash my body therewith. For, indeed, none aideth me in (attaining) the truth beside Thee. And none giveth it unto me beside Thee. There is no strength nor power save in God, the Exalted, the Magnificent.

بِهِ صَدْرِي وَأَنْ تَغْسِلَ بِهِ
بَدَنِي فَإِنَّهُ لَا يُعِينُنِي عَلَى
الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا
أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللهِ الْعَلِيِّ الْعَظِيمِ ۝

Chapter XXXVIII

PRAYERS ON FINDING ANYONE IN AFFLICTION

198. Praise be to God Who saved me from that wherewith He hath afflicted thee, and made me to excel, with a marked excellence, most of those whom He created! *

١٩٨- اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا۔

198. *Mishkāt* : Said the Messenger of God : If a person finding anyone in affliction say : . . . then that affliction shall never befall him whatsoever it be ('Umar ibn al-Khaṭṭāb and Abū Hurayrah—Tirmidhī ; Ibn Mājah).

* When anyone is in the act of committing a sin, this prayer should be recited aloud, so that the sinner might repent. When anyone is suffering from a sickness, this should be recited under breath, so that the sick person might not grieve (*Ḥizb al-Maqbūl*).

Chapter XXXIX

PRAYERS FOR DIVINE HELP TO BE RELIEVED FROM INDEBTEDNESS

199. O God! Behold, I seek refuge in Thee from anxiety and grief. I seek refuge in Thee from inability and sloth. I seek refuge in Thee from niggardliness and faint-heartedness. I seek refuge in Thee from the burden of indebtedness, and the coercion of men.

١٩٩- اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوْذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَأَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ ۔

200. O God! Let Thy lawful sustenance suffice me against thine unlawful sustenance, and make me, by Thy grace, dependant on none save Thyself.

٢٠٠- اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ ۔

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199. *Mishkāt:* (A man reported to Abū Sa'īd al-Khudrī): I said (unto the Messenger of God): Griefs and debts have cleaved unto me, O Messenger of God! (The Messenger of God) said: Shall I not teach thee a speech whereby, if thou utter it, God will take away thy griefs and discharge thy debts? I said: Yea! (The Messenger of God) said; Say thou every morn and evening: . . . I did (recite this), and God took away my griefs and discharged my debts (Abū Sa'īd al-Khudrī—Abū Dāwūd).

200. *Mishkāt:* A Mukatab (=one who is under conditional bondage) came unto 'Alī and said: Behold, I am unable to pay my ransom: so do thou help me. Quoth ('Alī): Shall I not teach thee the words which the Messenger of God taught me? If thy debt be as huge as a mountain, God will dischareg it for thee. Say: . . . ('Alī—Tirmidhī; Bayhaqī in *al-Da'wāt al-Kabīr*).

Chapter XL

PRAYERS FOR RAIN

201. O God! Give Thy bondmen and Thy quadrupeds drink. Spread abroad Thy mercy; and quicken Thy dead land.

٢٠١- اَللّٰهُمَّ اسْقِ عِبَادَكَ وَ بَهِيْمَتَكَ وَانْشُرْ رَحْمَتَكَ وَ اَحْيِ بَلَدَكَ الْمَيِّتَ -

202. O God! Send us rain to drink—relieving, soaking, multiplying, profitable, harmless, immediate, and not delaying.

٢٠٢- اَللّٰهُمَّ اسْقِنَا غَيْثًا مُّغِيْثًا مَّرِيْئًا مُّرِيْعًا نَّافِعًا غَيْرَ ضَآرٍّ عَاجِلًا غَيْرَ اٰجِلٍ -

203. Praise be to God, Lord of the worlds, the Beneficent, the Merciful! Owner of the Day of Judgment. There is no deity

٢٠٣- اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ لَآ اِلٰهَ

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201. *Mishkāt*: When the Messenger of God prayed for rain, he would say: ... ('Amr ibn Shu'aib related this tradition on the authority of his father, who had related it to him on the authority of his grandfather—Mālik; Abū Dāwūd).

202. *Mishkāt*: I noticed that the Messenger of God raised his hands and said: .... Presently, the sky clouded over them (Jābir—Abū Dāwūd).

203. *Mishkāt*: People complained unto the Messenger of God of drought. Thereupon he bade a pulpit to be borne, and so it was placed at the place of prayer (outside the township). He appointed a day for the people to go forth thereto. 'Ā'yeshah (continuing the narration) said: Accordingly the Messenger of God set forth when the border of the sun became visible. He mounted the pulpit, and magnified and praised God. Then (addressing the assembly), he said: Behold, ye complain of the dearth of your land, and delay in the usual rainfall of the season. And God hath enjoined upon you to call upon Him, and He hath promised you that He would respond unto you. Saying this he prayed thus: ... Thereafter he raised his hands (in supplication) and ceased not raising (them) until the pale skin of his armpit was visible. He then turned his back toward the people and his mantle upside down, while his hands remained raised. Then he turned his face toward the people, and descended (the pulpit), and prayed two rak'ahs. Presently, God raised a cloud, and there was thunder and lightning. At last, it rained by the command of God. He had scarce reached his mosque ere streams (of water) began to flow. When he beheld the people hastening to shelter, he laughed till one could see his molar teeth. He said: I testify that God hath power to do all things, and that I am God's bondman, and His Messenger ('Ā'yeshah—Abū Dāwūd).

save God. He doeth what He will.

O God! Thou art God. There is no other god save Thee. Thou art the Rich, and we are the poor. Send down upon us abundant rain, and let that which Thou sendest down, be unto us (a means of) strength and attainment, for a time.

إِلَّا اللّٰهُ يَفْعَلُ مَا يُرِيدُ۔
اَللّٰهُمَّ أَنْتَ اللّٰهُ لَآ إِلٰهَ إِلَّآ
أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَآءُ
أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ
مَآ أَنْزَلْتَ لَنَا قُوَّةً وَّبَلَاغًا
إِلٰى حِينٍ۔

Chapter XLI

PRAYERS WHEN THE WINDS BLOW OR WHEN IT THUNDERETH OR RAINETH

204. O God! Behold, I beg of Thee the good of this (wind), and the good of that which is therein, and the good of that which hath been sent therewith. And I seek refuge in Thee from the evil thereof, and the evil of that which is therein, and the evil of that which hath been sent therewith.

٢٠٤- اَللّٰهُمَّ إِنِّي أَسْئَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهٖ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهٖ-

205. O God! Behold, we beg of Thee the good of this wind, and the good of that which is therein, and the good of that which it hath been bidden. And we seek refuge in Thee from the evil of this wind, and the evil of that which is therein, and the evil of that which it hath been bidden.

٢٠٥- اَللّٰهُمَّ إِنَّا نَسْئَلُكَ مِنْ خَيْرِ هٰذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُمِرَتْ بِهٖ وَنَعُوذُ بِكَ مِنْ شَرِّ هٰذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهٖ-

206. O God! Let this (wind) be a blessing, and let it not be a punishment. O God! Let this be

٢٠٦- اَللّٰهُمَّ اجْعَلْهَا رَحْمَةً وَّلَا تَجْعَلْهَا عَذَابًا اَللّٰهُمَّ اجْعَلْهَا

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204. *Mishkāt:* When a strong wind blew, the Prophet of God would say: . . . ('Ā'yeshah— *Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*).

205. *Mishkāt:* Said the Messenger of God: Denounce not the wind. When ye behold aught which ye dislike, say: . . . (Ubayy ibn Ka'b—Tirmidhī).

206. *Mishkāt:* Never did a wind blow but the Prophet of God knelt and prayed thus: . . . (Ibn 'Abbās—Shāfiī; Bayhaqī in *al-Da'wāt al-Kabir*).

a blessed wind, and let it not be an accursed wind.

رِيَاحًا وَّلَا تَجْعَلْهَا رِيحًا۔

207. O God! Slay us not with Thy wrath, and destroy us not with Thy punishment, but preserve us before that.

٢٠٧۔ اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ۔

208. Glory be unto God Whose praise the thunder hymneth, and the angels (hymn) out of awe of Him.

٢٠٨۔ سُبْحَانَ الَّذِىْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلٰٓئِكَةُ مِنْ خِيْفَتِهٖ۔

209. [1] O God! Behold, I seek refuge in Thee from the evil of that which is therein.

[2] O God! Make it a wholesome drink.

٢٠٩۔ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهِ۔
اَللّٰهُمَّ سَقْيًا نَافِعًا۔

210. O God! Make it a profitable downpour.

٢١٠۔ اَللّٰهُمَّ صَيِّبًا نَافِعًا۔

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207. *Mishkāt :* When the Prophet of God heard a thunder-clap or a thunder-bolt, he would say : . . . (Ibn 'Umar—Aḥmad ; Tirmidhī).

208. *Mishkāt :* When the Messenger of God heard a thunder-peal he would give up all conversation and say : . . . ('Abdullah ibn Zubayr—Mālik).

209. *Mishkāt :* When the Prophet of God perceived (a cloud) rising in the sky, he would lay aside his work, and turning toward it would say: . . . (1) If the (sky) cleared, he would praise God, and if it rained he would pray : . . . (2) ('Ā'yeshah—Abū Dāwūd ; Nasā'ī ; Ibn Mājah ; Shāfi'ī).

210. *Mishkāt :* When the Messenger of God saw it rain, he would say: ... ('Ā'yeshah—*Ṣaḥīḥ Bukhārī*).

Chapter XLII

REPENTANCE

211. O God! Behold, I turn unto Thee from this (sin). I shall never return unto it.

٢١١- اَللّٰهُمَّ اِنِّیْ اَتُوْبُ اِلَيْكَ مِنْهَا لَا اَرْجِعُ اِلَيْهَا اَبَدًا -

212. O God! Thy forgiveness is wider than mine iniquities, and I have better hope in Thy mercy, than in my conduct.

٢١٢- اَللّٰهُمَّ مَغْفِرَتُكَ اَوْسَعُ مِنْ ذُنُوْبِیْ وَرَحْمَتُكَ اَرْجٰى عِنْدِیْ مِنْ عَمَلِیْ -

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211. *Ḥiṣn Ḥaṣīn:* When anyone committeth a fault, or a sin, he should turn unto God, the Most High, repentant. He should stretch both his hands (in supplication) toward God and say: . . . Then verily his sin shall be forgiven, unless he repeateth it (Abū al-Dardā'—*Mustadrik*).

212. *Ḥiṣn Ḥaṣīn:* A man came unto the Messenger of God and said: Alas for my sin! Alas for my sin! Thereupon the Prophet of God said Say: thou: . . . (Jābir—*Mustadrik*).

Chapter XLIII

ṢALĀT AL-TASBĪḤ*

213. Glory be to God, and praise be to God! There is no deity save God. God is Supreme.

۲۱۳- سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ

*"Tasbīḥ" means glorifying God.

"Ṣalāt al-Tasbīḥ" is the ṣalāt which includes the glorification of God, in the manner described in this tradition.

213. *Mishkāt :* Said the Prophet of God unto 'Abbās ibn 'Abd al-Muṭṭalib : O 'Abbās, O mine uncle ! Shall I not present to thee, shall I not grant thee, shall I not communicate to thee, shall I not bid thee (adopt) ten virtues ? If thou (adopt them), God will forgive thy sins, first and last, old and new, of error and design, small and great, secret and open. Pray thou four rak'ahs (on this wise). Recite in every rak'ah Sūrah Fātiḥah, and (some other) Sūrah. Having recited these in the first rak'ah, recite whilst thou art yet standing : . . . fifteen times. Then perform the rukū' and recite the same in the rukū' ten times. Raising thy head from fhe rukū' recite it ten times. Then perform the sujūd and recite it therein ten times. Raising thy head from the sujūd recite it ten times. Again perform the sujūd and recite it ten times. Raising thy head recite it ten times. This will make (the total of recitals) seventy-five times in every rak'ah. Do thou this in four rak'ahs. If thou canst offer this (manner of) ṣalāt once every day, do offer it. If thou canst not, then (offer it) once every week. If thou canst not, then (offer it) once every month. If thou canst not, then (offer it) once every year. If thou canst not, then (offer it at least) once during thy lifetime (Ibn 'Abbās—Abū Dawūd ; Ibn Mājah; Bayhaqī.)

Chapter XLIV

PRAYERS ON BEHOLDING THE FIRST FRUITS

214. O God! Bless us in our fruits. Bless us in our city. Bless us in our "Sā' ", and bless us in our "Mudd".*

٢١٤- اَللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِيْنَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدِّنَا-

215. O God! Even as Thou hast shown us the first fruits (of this season), so show us also the last fruits thereof.

٢١٥- اَللّٰهُمَّ كَمَا اَرَيْتَنَا اَوَّلَهُ فَاَرِنَا اٰخِرَهُ-

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214. *Hisn Hasin:* On looking at the first fruits (of a season), the Messenger of God would say : . . . (Abū Hurayrah—*Ṣaḥīḥ Muslim*; Tirmidhī; Nasā'ī; Ibn Mājah).

215. *Mishkāt:* I noticed that when the first fruits (of a season) were brought unto the Messenger of God, he would touch them with his eyes and lips, and say : . . . Then he would give them to the children that chanced to be near him (Abū Hurayrah—Bayhaqī in *Dā'wāt al-Kabīr*).

* "Sā' " and "Mudd" are measures for measuring corn, etc.

Chapter XLV

PRAYERS OF THE PROPHET WHEN HE BEHELD HIS FACE IN THE LOOKING-GLASS

216. O God ! Thou hast made my person handsome, even so make Thou my character handsome.

٢١٦- اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي -

217. O God ! Even as Thou hast made my person handsome, so make Thou my character handsome, and let my face be forbidden, unto the Fire.

٢١٧- اَللّٰهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَاَحْسِنْ خُلُقِي وَحَرِّمْ وَجْهِي عَلَى النَّارِ -

218. Praise be to God Who hath formed my person well, made me fair of favour, and adorned in me that which He made unsightly in other than me.

٢١٨- اَلْحَمْدُ لِلّٰهِ الَّذِي سَوّٰى خَلْقِي وَاَحْسَنَ صُوْرَتِي وَزَانَ مِنِّي مَا شَانَ مِنْ غَيْرِي

219. Praise be to God Who formed my person well, made it symmetric, fashioned it into my figure, finished it well, and made me of the Muslims.

٢١٩- اَلْحَمْدُ لِلّٰهِ الَّذِي سَوّٰى خَلْقِي فَعَدَّلَهٗ وَصَوَّرَ صُوْرَةَ وَجْهِي فَاَحْسَنَهَا وَجَعَلَنِي مِنَ الْمُسْلِمِيْنَ -

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216 *Ḥiṣn Ḥaṣīn* : When the Messenger of God beheld his face in the looking-glass, he would say : . . . (Ibn Mas'ūd and 'Ā'yeshah—Ibn Hibbān ; Dārimī).

217. *Ḥiṣn Ḥaṣīn* : When the Messenger of God beheld his face in the looking-glass, he would say : . . . ('Ā'yeshah—Bazzār).

218. *Ḥiṣn Ḥaṣīn* : When the Messenger of God saw his face in the looking-glass he would say : . . . (Anas—Bazzār).

219. *Ḥiṣn Ḥaṣīn* : The Messenger of God would say on beholding his face in the looking-glass : . . . (Anas—Ṭabranī in *al-Awsāṭ* ; Ibn al-Sunnī).

Chapter XLVI

ISMULLAH AL-A'ẒAM*

220. O God! Behold, I beg of Thee, because Thou art God. There is no god save Thee, the One, the Eternal Support of the Creation, Who neither begettest nor wast begotten. There is none like unto Him.

٢٢٠- اَللّٰهُمَّ اِنِّىْٓ اَسْئَلُكَ بِاَنَّكَ
اَنْتَ اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنْتَ الْاَحَدُ
الصَّمَدُ الَّذِىْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ
وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ۔

221. O God! Behold, I beg of Thee because unto Thee belongeth all praise. There is no god save Thee, the Most Relenting, the Most Bountiful, the Originator of the heavens and the earth. O Lord of Majesty and Glory, O Living, Eternal One, of Thee I beg!

٢٢١- اَللّٰهُمَّ اِنِّىْٓ اَسْئَلُكَ بِاَنَّ
لَكَ الْحَمْدَ لَآ اِلٰهَ اِلَّآ اَنْتَ الْحَنَّانُ
الْمَنَّانُ بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ
يَا ذَا الْجَلَالِ وَالْاِكْرَامِ يَا حَىُّ
يَا قَيُّوْمُ اَسْئَلُكَ۔

222. [1]And your God is One God. There is no god save Him, the Beneficent, the Merciful.

٢٢٢- وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ لَآ اِلٰهَ
اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝

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*"Al-Ism al-A'ẓam" signifies the sublimest name of God.

220. *Mishkāt:* The Messenger of God heard a man say: . . . Whereupon he said: (This man) addressed God by His sublimest name. When He is besought in that name, He bestoweth, and when He is called upon by that name, He respondeth (Buraydah—Tirmidhī, Abū Dāwūd).

221. *Mishkāt:* Whilst I was sitting with the Prophet of God in the mosque, a man was offering ṣalāt. (In the course of his prayer) the man said: . . . Whereupon the Prophet of God said: (This man) called upon God by His sublimest name. When He is called upon by that name He respondeth, and when He is besought in that name He bestoweth (Anas—Tirmidhī; Abū Dāwūd; Nasā'ī; Ibn Mājah).

222. *Mishkāt:* Said the Messenger of God: The Sublimest Name of God is in these two verses: . . . (1) . . . and the opening verse of Āl-i-'Imrān: . . . (2) (Asmā' bint Yazīd—Tirmidhī; Abu Dāwud; Nāsa'ī; Ibn Mājah; Dārimī).

[2]ALIF. LĀM. MĪM. God! save Him there is no other god, the Living, the Eternal.

الٓمّٓ ۝ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ
الْحَيُّ الْقَيُّوْمُ ۝

223. There is no god save Thee. Thy glory I extol. Behold, I have been of the wrong-doers.

۲۲۳- لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ
اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۝

223. *Mishkāt* : Said the Prophet of God : The prayer of Jonah when he besought his Lord, whilst he was in the belly of the fish, was: . . . No Muslim shall pray concerning aught with these (words), but God will respond unto him (Sa'd—Aḥmad ; Tirmidhī).

The 'Ulamā' agree that there is no supplication other than this, the acceptance whereof is assured by the Holy Qur'ān, the Ḥadīth, and the "Ijmā' " of the Imāms. It is verse 87 of Chapter 21 of the Qur'ān.

Chapter XLVII

"ASMĀ'-ULLĀH-I-TA'ĀLĀ" *

THE ATTRIBUTES OF ALLAH THE EXALTED

224. He is Allah save Whom there is no other god, ٢٢٤ـ هُوَاللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ

1. AR-RAHMĀN	الرَّحْمٰنُ	The Beneficent; The Gracious; The Compassionate.
2. AR-RAHĪM	الرَّحِيْمُ	The Merciful.
3. AL-MALIK	اَلْمَلِكُ	The King; The Sovereign Lord.
4. AL-QUDDŪS	اَلْقُدُّوْسُ	The Holy.
5. AS-SALĀM	اَلسَّلَامُ	The Peace.
6. AL-MŪ'MIN	اَلْمُؤْمِنُ	The Keeper of faith; The Bestower of Security; The Faithful.
7. AL-MUHAYMIN	اَلْمُهَيْمِنُ	The Protector; The Guardian.
8. AL-'AZĪZ	اَلْعَزِيْزُ	The Mighty.
9. AL-JĀBBĀR	اَلْجَبَّارُ	The Compeller.
10. AL-MUTAKABBIR	اَلْمُتَكَبِّرُ	The Majestic, The Superb.
11. AL-KHĀLIQ	اَلْخَالِقُ	The Creator.
12. AL-BĀRĪ	اَلْبَارِئُ	The Maker out of naught.

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*"Asmā-Ullāh-i-Ta'ālā" means the attributes of Allah, the Exalted. The Glorious Qur'ān says: "Excellent attributes belong unto Allah." Hence the list of attributes given is by no means exhaustive. The suggestion in the tradition quoted below is, that whosoever recites the above-mentioned attributes shall enter heaven. "Allah" is the Proper or Essential Name of God whereby He is known to Muslims all over the world. It is not His attribute. According to Imām Abū Hanīfah, just as the essence of the Eternal Being is unchangeable, so is His name "Allah". In view of this, some translators including Burton and Pickthall suggest that "God" could not be the correct rendering of the name "Allah". In our rendering, we have chosen the word "God," because the Europeans and Americans are not at home with the name "Allah".

224. *Mishkāt*: Said the Messenger of God: Behold, God the Exalted hath ninety-nine names. Whosoever reciteth them shall enter heaven (Abū Hurayrah—Tirmidhī; Bayhaqī in *al-Da'wāt al-Kabīr*).

13. AL-MUṢAWWIR	المُصَوِّرُ	The Fashioner.
14. AL-GHAFFĀR	الغَفَّارُ	The Forgiver.
15. AL-QAHHĀR	القَهَّارُ	The Subduer; The Dominant; The Conquering, The Almighty.
16. AL-WAHHĀB	الوَهَّابُ	The Bestower.
17. AR-RAZZĀQ	الرَّزَّاقُ	The Provider, The Sustainer.
18. AL-FATTĀḤ	الفَتَّاحُ	The Opener; The Reliever; The Judge.
19. AL-'ALĪM	العَلِيمُ	The All-Knowing; The Knower.
20. AL-QĀBIḌ	القَابِضُ	The Restrainer, The Withholder.
21. AL-BĀSIṬ	البَاسِطُ	The Extender; The Enlarger; The Spreader.
22. AL-KHĀFIḌ	الخَافِضُ	The Abaser.
23. AR-RĀFI'	الرَّافِعُ	The Exalter.
24. AL-MU'IZZ	المُعِزُّ	The Honourer: The Strengthener; The Exalter.
25. AL-MUDHILL	المُذِلُّ	The Dishonourer; The Abaser; The Humiliator.
26. AS-SAMĪ'	السَّمِيعُ	The All-Hearing; The Hearer.
27. AL-BAṢĪR	البَصِيرُ	The All-Seeing.
28. AL-ḤAKAM	الحَكَمُ	The Judge.
29. AL-'ADL	العَدْلُ	The Just; The Equitable.
30. AL-LAṬĪF	اللَّطِيفُ	The Subtle; The Gracious.
31. AL-KHABĪR	الخَبِيرُ	The Aware.
32. AL-ḤALĪM	الحَلِيمُ	The Clement; The Forbearing.
33. AL-'AẒĪM	العَظِيمُ	The Magnificent; The Tremendous.
34. AL-GHAFŪR	الغَفُورُ	The Forgiving.
35. ASH-SHAKŪR	الشَّكُورُ	The Grateful; The Appreciative; The Responsive.
36. AL-'ALĪYY	العَلِيُّ	The High; The Sublime.
37. AL-KABĪR	الكَبِيرُ	The Great.
38. AL-ḤAFĪẒ	الحَفِيظُ	The Preserver; The Protector; The Guardian.
39. AL-MUQĪT	المُقِيتُ	The Feeder; The Sustainer; The Strengthener.
40. AL-ḤASĪB	الحَسِيبُ	The Reckoner.
41. AL-JALĪL	الجَلِيلُ	The Majestic.
42. AL-KARĪM	الكَرِيمُ	The Bountiful; The Generous.
43. AR-RAQĪB	الرَّقِيبُ	The Watcher; The Watchful.
44. AL-MUJĪB	المُجِيبُ	The Responsive; The Hearkener (to prayer).

45. AL-WĀSI'	الواسع	The Vast; The All-Embracing; The Comprehensive.
46. AL-ḤAKĪM	الحكيم	The Wise.
47. AL-WADŪD	الودود	The Loving.
48. AL-MAJĪD	المجيد	The Glorious.
49. AL-BĀ'ITH	الباعث	The Raiser (from death).
50. ASH-SHAHĪD	الشهيد	The Witness.
51. AL-ḤAQQ	الحق	The Truth; The True.
52. AL-WAKĪL	الوكيل	The Trustee; The Advocate; The Representative.
53. AL-QAWĪYY	القوي	The Strong.
54. AL-MATĪN	المتين	The Firm; The Steady.
55. AL-WALĪYY	الولي	The Protecting-Friend; The Patron.
56. AL-ḤAMĪD	الحميد	The Praiseworthy; The Laudable.
57. AL-MUHṢĪY	المحصي	The Accountant; The Counter.
58. AL-MUBDĪ	المبدئ	The Producer: The Originator.
59. AL-MU'ĪD	المعيد	The Reproducer; The Restorer.
60. AL-MUḤYĪ	المحيي	The Quickener.
61. AL-MUMĪT	المميت	The Causer of Death; The Destroyer.
62. AL-ḤAYY	الحي	The Alive.
63. AL-QAYYŪM	القيوم	The Eternal; The Self-Subsisting.
64. AL-WĀJID	الواجد	The Finder; The Perceiver.
65. AL-MĀJID	الماجد	The Illustrious; The Noble.
66. AL-WĀḤID	الواحد	The One.
67. AṢ-ṢAMAD	الصمد	The Etertnal Support of the Creation.
68. AL-QĀDIR	القادر	The Able; The Capable.
69. AL-MUQTADIR	المقتدر	The Prevailing; The Dominant; The Powerful.
70. AL-MUQADDIM	المقدم	The Promoter; The Expeditor; The Bringer Forward.
71. AL-MU'AKHKHIR	المؤخر	The Retarder; The Deferer; The Postponer.
72. AL-AWWAL	الأول	The First.
73. AL-ĀKHIR	الآخر	The Last.
74. AL-ẒĀHIR	الظاهر	The Manifest; The Outward.
75. AL-BĀṬIN	الباطن	The Hidden; The Inward.
76. AL-WĀLĪ	الوالي	The Governor.

77. AL-MUTA'ĀLĪ	المتعالي	The High Exalted.
78. AL-BARR	البر	The Righteous.
79. AT-TAWWĀB	التواب	The Acceptor of Repentance; The Relenting.
80. AL-MUNTAQIM	المنتقم	The Avenger.
81. AL-'AFUWW	العفو	The Pardoner; The Indulgent; The Mild.
82. AR-RA'ŪF	الرؤوف	The Compassionate; The Full of Pity.
83. MĀLIK-UL-MULK	مالك الملك	The Owner of Sovereignty.
84. DHUL-JALAL-WAL-IKRĀM	ذو الجلال والإكرام	The Lord of Mejesty and Bounty.
85. AL-MUQSIṬ	المقسط	The Equitable.
86. AL-JĀMI'	الجامع	The Gatherer; The Collector.
87. AL-GHANĪ	الغني	The Self-Sufficient; The Absolute; The Independent; The Rich.
88. AL-MUGHNĪ	المغني	The Enricher.
89. AL-MU'ṬĪ	المعطي	The Giver; The Bestower.
90. AL-MĀNI'	المانع	The Withholder; The Preventer; The Hinderer.
91. AḌ-ḌĀR	الضار	The Distresser.
92. AN-NĀFI'	النافع	The Profiter; The Propitious.
93. AN-NŪR	النور	The Light.
94. AL-HĀDĪ	الهادي	The Guide.
95. AL-BADĪ'	البديع	The Originator; The Inventor; The Incomparable.
96. AL-BĀQĪ	الباقي	The Everlasting; Enduring.
97. AL-WĀRITH	الوارث	The Heir; The Inheritor.
98. AR-RASHĪD	الرشيد	The Guide to the Right Path; The Director.
99. AṢ-ṢABŪR	الصبور	The Patient.

Chapter XLVIII

SEEKING REFUGE IN GOD

225. O God ! Behold, I seek refuge in Thee from the distress of a trial, from being overtaken by a tribulation, from the perversity of fate, and the malicious rejoicing of enemies.

٢٢٥- اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ
مِنْ جُهْدِ الْبَلَآءِ وَدَرَكِ
الشِّقَآءِ وَسُوْٓءِ الْقَضَآءِ وَ
شَمَاتَةِ الْاَعْدَآءِ۔

226. O God ! Behold, I seek refuge in Thee from anxiety and grief, from inability and sloth, from faint-heartedness, and niggardliness, from the burden of indebtedness and the domination of men.

٢٢٦- اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ
مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ
وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ
وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

227. O God ! Behold, I seek refuge in Thee from inability and sloth, from fearfulness and avarice, from decrepitude and the torment of the grave. O God ! Vouchsafe my soul the righteousness thereof, and purify it. Thou art the Best Purifier thereof. Thou art the Protecting-

٢٢٧- اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ
مِنَ الْعَجْزِ وَالْكَسَلِ وَ
الْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ
وَعَذَابِ الْقَبْرِ اَللّٰهُمَّ اٰتِ
نَفْسِيْ تَقْوٰهَا وَزَكِّهَا اَنْتَ
خَيْرُ مَنْ زَكّٰهَا اَنْتَ وَلِيُّهَا

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225. *Mishkāt* : Said the Messenger of God : Seek ye refuge in God from the severity of trial, from being overtaken by tribulation, from the perversity of fate, and from the malicious rejoicing of enemies (Abū Hurayrah—*Ṣaḥīḥ Bukhārī* ; *Ṣaḥīḥ Muslim*).

226. *Mishkāt* : The Prophet of God was wont to say: . . . (Anas—*Ṣaḥīḥ Bukhārī* ; *Ṣaḥīḥ Muslim*).

227. *Mishkāt* : The Messenger of God used to pray : . . . (Zaid ibn Arqam —*Ṣaḥīḥ Muslim*).

Friend thereof, and the Patron thereof. O God! Behold, I seek refuge in Thee from a knowledge that profiteth not, from a heart that is not humble, from a soul that is never satisfied, and from a prayer that is not answered.

وَمَوْلَاهَا اللّٰهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ
قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا
تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

228. O God! Behold, I seek refuge in Thee from the departure of Thy grace and the reversion of Thy protection (from me), from Thy sudden vengeance, and from every displeasure of Thine.

٢٢٨- اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ
عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَ
جَمِيعِ سَخَطِكَ۔

229. O God! Behold, I seek refuge in Thee from the evil of that which I have wrought, and from the evil of that which I have wrought not.

٢٢٩- اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا
لَمْ أَعْمَلْ۔

230. O God! Unto Thee do I surrender. In Thee do I believe, Upon Thee do I rely. Unto Thee do I turn penitent. And with Thine aid do I dispute. O God! Behold, I seek refuge in Thy Might, save Thee there is no other god, lest Thou send me astray. Thou art the Living One that dieth not; whilst the Jinn and mankind die.

٢٣٠- اللّٰهُمَّ لَكَ أَسْلَمْتُ وَ
بِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ
وَإِلَيْكَ أَمَنْتُ وَبِكَ خَاصَمْتُ
اللّٰهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا
إِلٰهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي
أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ
وَالْإِنْسُ وَالْجِنُّ يَمُوتُونَ۔

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228. *Mishkāt*: One of the prayers of the Messenger of God used to be: . . . ('Abdullah ibn 'Umar—*Ṣaḥīḥ Muslim*).

229. *Mishkāt*: The Messenger of God used to pray: . . . ('Ā'yeshah—*Ṣaḥīḥ Muslim*).

230. *Mishkāt*: The Messenger of God was wont to pray: . . . (Ibn 'Abbās—*Ṣaḥīḥ Bukhari*; *Ṣaḥīḥ Muslim*).

231. O God! Behold, I seek refuge in Thee from want, destitution and ignominy. And I also seek refuge in Thee lest I wrong or be wronged.

۲۳۱- اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ وَاَعُوْذُ بِكَ مِنْ اَنْ اَظْلِمَ اَوْ اُظْلَمَ

232. O God! Behold, I seek refuge in Thee from schism, hypocrisy, and evil morals.

۲۳۲- اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ-

233. O God! Behold, I seek refuge in Thee from hunger; for indeed, it is an ill companion. I seek refuge in Thee from perfidy; for indeed, it is a hiding evil.

۲۳۳- اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْجُوْعِ فَاِنَّهٗ بِئْسَ الضَّجِيْعُ وَاَعُوْذُ بِكَ مِنَ الْخِيَانَةِ فَاِنَّهَا بِئْسَتِ الْبِطَانَةُ-

234. O God! Behold, I seek refuge in Thee from white leprosy, black leprosy, lunacy, and from all foul maladies.

۲۳۴- اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْبَرَصِ وَالْجُذَامِ وَالْجُنُوْنِ وَمِنْ سَيِّئِ الْاَسْقَامِ-

235. O God! Behold, I seek refuge in Thee from evil morals, deeds and desires.

۲۳۵- اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ مُنْكَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ

236. O God! Behold, I seek refuge in Thee from the evil of mine ear and mine eye, from the evil of

۲۳۶- اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ شَرِّ سَمْعِیْ وَبَصَرِیْ وَشَرِّ

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231. *Mishkāt*: The Messenger of God used to pray: . . . (Abū Hurayrah—Abū Dāwūd; Nasā'ī).

232. *Mishkāt*: The Messenger of God used to pray: . . . (Abū Hurayrah—Abū Dāwūd; Nasā'ī).

233. *Mishkāt*: The Messenger of God used to say: . . . (Abū Hurayrah—Abū Dawūd; Nasā'ī; Ibn Mājah).

234. *Mishkāt*: The Messenger of God used to pray: . . . (Anas—Abū Dawūd; Nasā'ī).

235. *Mishkāt*: The Prophet of God used to pray: . . . (Qutbah ibn Mālik—Tirmidhī).

236 *Mishkāt*: I said (unto the Prophet of God): O Prophet of God! Teach me some "Tā'wīz" whereby I may seek refuge (in God). ("Tā'wīz" = a prayer whereby the Protection of God is invoked.) (The Prophet said: Say: . . . (Shutayr ibn Shakal ibn Humayd on the authority of his father who related the tradition—Abū Dāwūd; Tirmidhī; Nasā'ī).

my tongue, from the evil of mine heart, and from the evil of my seed.*

لِسَانِي وَشَرِّ قَلْبِي وَشَرِّ مَنِيِّي۔

237. O God! Behold, I seek refuge in Thee from the collapsing (of a heavy body over me). I seek refuge in Thee from falling from a height, from being drowned or burnt; and also from decrepitude. I seek refuge in Thee, lest the Devil should confound me in the hour of death. I seek refuge in Thee, lest I die retreating (in a fight), in Thy cause. I seek refuge in Thee, lest I die of a venomous bite.

٢٣٧۔ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْهَدْمِ وَاَعُوْذُبِكَ مِنَ التَّرَدِّيْ وَمِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَاَعُوْذُبِكَ مِنْ اَنْ يَتَخَبَّطَنِيَ الشَّيْطٰنُ عِنْدَ الْمَوْتِ وَاَعُوْذُبِكَ مِنْ اَنْ اَمُوْتَ فِيْ سَبِيْلِكَ مُدْبِرًا وَاَعُوْذُبِكَ مِنْ اَنْ اَمُوْتَ لَدِيْغًا۔

238. O God! Behold, I seek refuge in Thee from covetousness which tendeth to seal (the heart).

٢٣٨۔ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ طَمَعٍ يَهْدِيْ اِلٰى طَبَعٍ۔

239. O God! Suggest to me my right course, and save me from the mischief of my soul.

٢٣٩۔ اَللّٰهُمَّ اَلْهِمْنِيْ رُشْدِيْ وَاَعِذْنِيْ مِنْ شَرِّ نَفْسِيْ۔

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* "Seed" signifies semen.

237. *Mishkāt*: The Messenger of God was wont to pray: . . . (Abū al-Yasar—Abū Dāwūd; Nasā'ī).

238. *Mishkāt*: Said the Prophet of God: Seek ye refuge in God from covetousness which tendeth to seal (the heart). (Mu'ādh—Aḥmad; Bayhaqī in *al-Da'wāt al-Kabīr*).

239. *Mishkāt*: (Once) the Prophet of God questioned my father: O Ḥusain! how many gods didst thou worship this day? Quoth my father: Seven, six of the earth and one that is in heaven. Said the Prophet: And which is the god in whom thou hast hope, and whom thou dreadest (most)? Ḥusain said: The one that is in heaven. (Thereupon the Prophet) said: O Ḥusain, if thou become Muslim, I shall teach thee two expressions which will profit thee.

When Ḥusain became a Muslim, he (approached the Prophet and) said: O Messenger of God! Now, do teach me the two expressions which thou didst promise to teach. (The prophet) said: . . . ('Imrān ibn Ḥusain—Tirmidhī).

240. O God! Behold, I beg of Thee the Garden. (Thrice.)

O God! Behold, I seek refuge in Thee from the Fire. (Thrice.)

٢٤٠۔ اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْجَنَّةَ
(ثلث مرّات)
اَللّٰهُمَّ اِنِّىْ اَسْتَجِيْرُكَ مِنَ النَّارِ
(ثلث مرّات)

241. I seek refuge in the Countenance of God the Magnificent than Whom naught is more magnificent, in the perfect Words of God which no saint nor sinner can outstrip, and in the fair names of God which I know or know not, from the evil of that which He hath created and scattered, or formed out of naught.

٢٤١۔ اَعُوْذُ بِوَجْهِ اللّٰهِ الْعَظِيْمِ
الَّذِىْ لَيْسَ شَىْءٌ اَعْظَمَ مِنْهُ
وَبِكَلِمٰتِ اللّٰهِ التَّامَّاتِ الَّتِىْ لَا
يُجَاوِزُهُنَّ بَرٌّ وَّلَا فَاجِرٌ وَّ
بِاَسْمَآءِ اللّٰهِ الْحُسْنٰى مَا عَلِمْتُ
مِنْهَا وَمَا لَمْ اَعْلَمْ مِنْ شَرِّ مَا
خَلَقَ وَذَرَاَ وَبَرَاَ۔

242. I seek refuge in God from disbelief and indebtedness.

٢٤٢۔ اَعُوْذُ بِاللّٰهِ مِنَ الْكُفْرِ وَالدَّيْنِ

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240. *Mishkāt* : Said the Messenger of God: Whosoever beggeth of God the Garden (of Paradise) thrice, the Garden sayeth : O God ! Bring him into the Garden. And whosoever seeketh refuge in God from the Fire (of Hell) thrice, the Fire sayeth : O God ! Give him refuge from the Fire (Anas—Tirmidhī ; Nasā'ī).

241. *Mishkāt* : Said Ka'b of the rabbis : But for certain words which I recite, the Jews would make an ass of me. When he was asked what those (words) were, he said, (they were) : . . . (Qa'qa'—Mālik). (Ka'b was one of the Jewish doctors who lived in the days of the Prophet, and embraced Islam in the days of 'Umar.)

242. *Mishkāt* : I heard the Messenger of God say : . . . whereupon a man said : O Messenger of God ! Regardest thou disbelief as an equal of indebtedness ? He said : Yea !

Another tradition on the point says : The Messenger of God said : O God ! Behold, I seek refuge in Thee from disbelief and poverty, whereupon a man said : Are the twain equals? (The Prophet) said : Yea ! (Abū Sa'īd—Nasā'ī).

Chapter XLIX

JĀMI' AL-DU'Ā'*

243. O God! Forgive me my delinquency and mine ignorance, mine immoderation in my concerns, and also that (fault of mine) whereof Thou art better aware than myself. O God! Forgive me mine earnestness and my sport, mine error and my design. All these (failings) are in me. O God! Forgive me for that which I hasten and that which I defer, for that which I conceal and that which I reveal; also for that (fault of mine) whereof Thou art better aware than myself. Thou art the Hastener and Thou art the Deferer, and over all things Thou art Omnipotent.

٢٤٣- اَللّٰهُمَّ اغْفِرْ لِيْ خَطِيْئَتِيْ
وَجَهْلِيْ وَإِسْرَافِيْ فِيْ أَمْرِيْ وَمَا
أَنْتَ أَعْلَمُ بِهٖ مِنِّيْ اَللّٰهُمَّ
اغْفِرْ لِيْ جِدِّيْ وَهَزْلِيْ وَ
خَطَائِيْ وَعَمْدِيْ وَكُلُّ ذٰلِكَ
عِنْدِيْ اَللّٰهُمَّ اغْفِرْ لِيْ مَا
قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا
أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ
أَعْلَمُ بِهٖ مِنِّيْ أَنْتَ الْمُقَدِّمُ
وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ۔

244. O God! Set aright my faith which is the safeguard of mine affairs. Set aright my world wherein is my living. Set aright mine Hereafter whereto shall be my return.

٢٤٤- اَللّٰهُمَّ أَصْلِحْ لِيْ دِيْنِيَ
الَّذِيْ هُوَ عِصْمَةُ أَمْرِيْ وَأَصْلِحْ
لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ وَ
أَصْلِحْ لِيْ آخِرَتِيَ الَّتِيْ فِيْهَا مَعَادِيْ

*"Jāmi' al-Du'ā' " signifies a collection of supplications concerning various matters.

243. *Mishkāt*: The Prophet of God was wont to pray thus: ... (Abū Mūsā al-Ash'arī—*Ṣaḥīḥ Bukhārī*; *Ṣaḥīḥ Muslim*).

244. *Mishkāt*: The Messenger of God was wont to pray thus: ... (Abū Hurayrah—*Ṣaḥīḥ Muslim*).

Let life be unto me (a source of) increase in every righteousness, and let death be unto me (a means of) relief, from every evil.

وَاجْعَلِ الْحَيٰوةَ زِيَادَةً لِّي فِي كُلِّ خَيْرٍ وَّاجْعَلِ الْمَوْتَ رَاحَةً لِّي مِنْ كُلِّ شَرٍّ۔

245. O God! Behold, I beg of Thee the right guidance, righteousness, piety, and freedom from want.

٢٤٥۔ اَللّٰهُمَّ اِنِّي أَسْئَلُكَ الْهُدٰى وَالتُّقٰى وَالْعَفَافَ وَالْغِنٰى۔

246. O God! Guide me aright, and make me straightforward.

٢٤٦۔ اَللّٰهُمَّ اهْدِنِي وَسَدِّدْنِي

247. O God! Forgive me. Have compassion upon me. Guide me aright. Preserve me. And provide me with sustenance.

٢٤٧۔ اَللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي۔

248. O God! Vouchsafe us (that which is) good in this world, and (that which is) good in the Hereafter, and save us from the doom of the Fire.

٢٤٨۔ اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ۔

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245. *Mishkāt:* The Prophet of God was wont to say: . . . ('Abdullah ibn Mas'ūd—*Ṣaḥiḥ Muslim*).

246. *Mishkāt:* The Messenger of God said unto me: Say thou: . . . and think of right guidance (imagining) thy guidance on the right road; and of straightforwardness (imagining) the straight direction of the arrow-flight ('Alī—*Ṣaḥiḥ Muslim*).

247. *Mishkāt:* When any man became a Muslim, the Prophet of God (first) taught him the salāt, then he would bid him pray with these words: . . . (Abū Mālik al-Ashja'ī on the authority of his father—*Ṣaḥiḥ Muslim*).

248. *Mishkāt*: One of the frequent prayers of the Prophet of God was: . . . (Anas—*Ṣaḥiḥ Bukhārī*; *Ṣaḥiḥ Muslim*).

Another tradition concerning this prayer is as follows: (Once), the Messenger of God visited a sick Muslim who had become speechless, and (weak) as a chick. The Messenger of God said to him: Didst thou pray to God for aught, or ask it of Him? He said: Yea! I was wont to pray: O God! Whatsoever be my punishment in the Hereafter, hasten it on to me in this world. Thereupon the Messenger of God said: Glory be unto God! Thou hast neither the power nor the strength to bear it. Wherefore saidst thou not? : . . . (The sick man) prayed thus, and God healed him (Anas—*Ṣaḥiḥ Muslim*).

249. My Lord! Help me, and help not against me. Give me victory, and give not victory over me. Scheme for me, and scheme not against me. Guide me aright, and let right guidance be easy unto me. And help me against him who oppresseth me. My Lord! Cause me to thank Thee, to remember Thee, to fear Thee, to obey Thee, to humble myself before Thee, to turn toward Thee imploringly and penitent. My Lord! Accept Thou my penitence. Wash away my sins. Answer my call. Establish my plea. Make my tongue wholesome. Guide mine heart aright, and draw spite out of my bosom.

٢٤٩۔ رَبِّ أَعِنِّي وَلَا تُعِنْ
عَلَيَّ وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ
وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ وَ
اهْدِنِي وَيَسِّرِ الْهُدٰى لِي وَ
انْصُرْنِي عَلٰى مَنْ بَغٰى عَلَيَّ
رَبِّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ
ذَاكِرًا لَكَ رَاهِبًا لَكَ مِطْوَاعًا
لَكَ مُخْبِتًا إِلَيْكَ أَوَّاهًا مُنِيبًا
رَبِّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ
حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ
حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ
قَلْبِي وَاسْلُلْ سَخِيمَةَ صَدْرِي۔

250. O God! Behold, I beg of Thee forgiveness and safety.

٢٥٠۔ اَللّٰهُمَّ إِنِّي أَسْئَلُكَ الْعَفْوَ
وَالْعَافِيَةَ۔

251. My Lord! Behold, I beg of Thee safety and forgiveness, in this world and the Hereafter.

٢٥١۔ رَبِّ إِنِّي أَسْئَلُكَ الْعَافِيَةَ وَ
الْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ۔

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249. *Mishkāt:* The Prophet of God used to pray: . . . (Ibn 'Abbās—Tirmidhī; Abū Dāwūd; Ibn Mājah).

250. *Mishkāt:* Standing upon the pulpit, the Messenger of God wept, then (addressing the assembly) he said: Ask ye of God forgiveness and safety. For none hath ever obtained aught better than safety, next to firm faith (Abū Bakr—Tirmidhī; Ibn Mājah).

251. *Mishkāt:* A man came unto the Prophet of God and said: O Messenger of God, which is the most excellent supplication? The Prophet replied: Ask of Thy Lord safety and forgiveness in the world and the Hereafter. (The man) came unto him again, upon the following day, and asked: O Messenger of God, which is the most excellent supplication? (The Prophet) told him the same. He came unto him again the third day and (the Prophet) repeated the same and added: When thou art given safety and forgiveness in the world and the Hereafter, thou hast achieved success (Anas—Tirmidhī; Ibn Mājah).

252. O God! Bestow upon me Thy love, and the love of him whose love, in Thy sight, will profit me. O God! Let whatsoever Thou bestowest upon me of that which I love, be (a source of) strength unto me in that which Thou lovest. O God! Let whatsoever Thou avertest from me of that which I love, be (a means of) relief unto me, in that which Thou lovest.

٢٥٢- اَللّٰهُمَّ ارْزُقْنِي حُبَّكَ وَ
حُبَّ مَنْ يَنْفَعُنِي حُبُّهُ
عِنْدَكَ اَللّٰهُمَّ مَا رَزَقْتَنِي
مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَّةً لِي
فِيمَا تُحِبُّ اَللّٰهُمَّ مَا زَوَيْتَ
عَنِّي مِمَّا أُحِبُّ فَاجْعَلْهُ
فَرَاغًا لِي فِيمَا تُحِبُّ.

253. O God! Allot unto us Thy fear whereby Thou mayest interpose between us and the sins against Thee, a disposition to obey Thee whereby Thou mayest enable us to reach Thy Paradise, and a firm conviction whereby Thou mayest lighten our earthly afflictions. Cause us to enjoy (the use of) our ears and our eyes and our strength as long as Thou sufferest us to live; and let each (of these) be our survivor. Let our retaliation be directed against him that oppresseth us. Help us against him that is at enmity with us. Let not our misfortunes be a hindrance in the way of our faith.

٢٥٣- اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ
خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا
وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ
مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ وَمِنَ
الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا
مُصِيبَاتِ الدُّنْيَا وَمَتِّعْنَا
بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا
مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ
مِنَّا وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمَنَا
وَانْصُرْنَا عَلَى مَنْ عَادَانَا وَلَا
تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا

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252. *Mishkāt:* The Messenger of God used to say in the course of his prayer: . . . ('Abdullah ibn Yazīd al-Khatamī—Tirmidhī).

253. *Mishkāt:* Seldom did the Messenger of God arise from an assembly without praying for his companions with these words (Ibn 'Umar—Tirmidhī).

Let not the world be a matter of much concern unto us. Neither let it be the limit of our knowledge. And set not in authority over us one who will show us no mercy.

ولا تجعل الدنيا أكبر همنا ولا مبلغ علمنا ولا تسلط علينا من لا يرحمنا

254. O God! Profit me by that which Thou hast taught me, and teach me that which will profit me, and increase me in knowledge. Praise be to God in every estate! And I seek refuge in God from the estate of the dwellers in the Fire.

٢٥٤- اللّهم انفعني بما علمتني وعلمني ما ينفعني وزدني علما الحمد لله على كل حال وأعوذ بالله من حال أهل النار.

255. O God! Increase us and decrease us not. Honour us and abase us not. Bestow upon us and deprive us not of (Thy bounty). Choose us, and choose not (others) over us. Please us well, and be Thou well pleased with us.

٢٥٥- اللّهم زدنا ولا تنقصنا وأكرمنا ولا تهنا وأعطنا ولا تحرمنا وآثرنا ولا تؤثر علينا وأرضنا وارض عنا.

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254. *Mishkāt:* The Messenger of God was wont to pray: . . . (Abū Hurayrah—Tirmidhī; Ibn Mājah).

255. *Mishkāt:* When a revelation descended upon the Prophet of God, (a sound) like the humming of the bees was heard nigh unto his countenance. Thus, one day a revelation descended upon him. So we waited for some time. When he was relieved therefrom, he fronted the *Qiblah*, and raising both his hands prayed thus: . . . Then said he: Ten (verses of the Qur'ān) have been revealed unto me. Whosoever standeth by them shall enter the Garden. Then he recited, until he completed the ten verses (the first ten verses of Sūrah 23 of the Holy Qur'ān). ('Umar ibn al-Khaṭṭāb—Aḥmad; Tirmidhī). ("Qiblah" means anything which is in front. It signifies the direction in which the Muslims offer their "ṣalāt". The direction is towards Mecca.)

256. O God! behold, I beg of Thee Thy love, and the love of him who loveth Thee, and a conduct which will enable me to attain Thy love. O God! Let Thy love be dearer unto me than myself, my wealth, mine household, and cold water.

٢٥٦- اَللّٰهُمَّ إِنِّىٓ أَسْئَلُكَ حُبَّكَ
وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ
الَّذِى يُبَلِّغُنِىْ حُبَّكَ اَللّٰهُمَّ
اجْعَلْ حُبَّكَ أَحَبَّ إِلَىَّ
مِنْ نَّفْسِىْ وَمَالِىْ وَأَهْلِىْ
وَمِنَ الْمَآءِ الْبَارِدِ -

257. O God! Through Thy knowledge of the unseen, and Thy power over the creation, suffer me to live as long as Thou deemest life better for me, and cause me to die when Thou deemest death is better for me. O God! I beg of Thee (to grant that I may have) Thy fear in private and in public. I beg of Thee (to help me to utter) the right word (whether I am) in a pleasant mood, or rage. I beg of Thee (to cause me to adopt) moderation in poverty and affluence. I beg of Thee a delight that shall not end, and a coolness

٢٥٧- اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبَ
وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِىْ
مَا عَلِمْتَ الْحَيٰوةَ خَيْرًا لِّىْ وَ
تَوَفَّنِىْ إِذَا عَلِمْتَ الْوَفَاةَ
خَيْرًا لِّىْ اَللّٰهُمَّ أَسْئَلُكَ
خَشْيَتَكَ فِى الْغَيْبِ وَالشَّهَادَةِ
وَأَسْئَلُكَ كَلِمَةَ الْحَقِّ فِى
الرِّضَا وَالْغَضَبِ وَأَسْئَلُكَ الْقَصْدَ
فِى الْفَقْرِ وَالْغِنٰى وَأَسْئَلُكَ
نَعِيْمًا لَا يَنْفَدُ وَأَسْئَلُكَ قُرَّةَ

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256. *Mishkāt* : Said the Messenger of God : One of the prayers of David was : . . . Whenever the Messenger of God referred to David, he would say : He (David) was one of the devotees (Abū al-Dardā'—Tirmidhī).

257. *Mishkāt* : 'Ammār ibn Yāsir (once) led us in ṣalāt, and he was concise therein. Thereupon one of the congregation remarked to him : Verily ! Thou lightened and abridged the ṣalāt. He replied : I am not to blame. I recited therein those prayers which I had heard from the Messenger of God. When ('Ammār) arose, a man from the congregation followed him (and he was my father, though he spake allusively of himself), and questioned him about the prayer. Then he returned and informed the congregation thereof. (The prayer was) : . . . ('Aṭā' ibn al-Ṣā'ib on the authority of his father—Nasā'ī).

of the eye that shall not be cut off; also a feeling of satisfaction (on my part) when aught is decreed (by Thee). I beg of Thee the tranquillity of life after death. I beg of Thee the bliss of beholding Thy Countenance, and a yearning to meet Thee, without any distressing hardship or misleading trial. O God! Adorn us with the ornament of faith, and make us righteous guides, and the rightly-guided.

عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا
بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ
الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ
لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ
إِلَى لِقَائِكَ فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ
وَلَا فِتْنَةٍ مُضِلَّةٍ اَللّٰهُمَّ زَيِّنَّا
بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا
هُدَاةً مَهْدِيِّينَ۔

258. O God! Cause me to thank Thee abundantly, to remember Thee increasingly, to walk after Thy Counsel, and to be mindful of Thy Will.

٢٥٨۔ اَللّٰهُمَّ اجْعَلْنِي أُعَظِّمُ
شُكْرَكَ وَأُكْثِرُ ذِكْرَكَ وَأَتَّبِعُ
نُصْحَكَ وَأَحْفَظُ وَصِيَّتَكَ

259. O God! Behold! I beg of Thee (to bless me with) good health, continence, fidelity, beauty of character, and acquiescence in fate.

٢٥٩۔ اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ
وَالْعِفَّةَ وَالْأَمَانَةَ وَحُسْنَ
الْخُلُقِ وَالرِّضَى بِالْقَدَرِ۔

260. O God! Purge Thou mine heart from hypocrisy, my conduct from dissimulation, my tongue from falsehood, and mine eyes from treachery. For, indeed,

٢٦٠۔ اَللّٰهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَ
عَمَلِي مِنَ الرِّيَاءِ وَلِسَانِي مِنَ
الْكَذِبِ وَعَيْنِي مِنَ الْخِيَانَةِ

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258. *Mishkāt:* I have learnt a prayer from the Messenger of God wherewith I never part. (It is): . . . (Abū Hurayrah—Tirmidhī).

259. *Mishkāt:* The Messenger of God used to say: . . . ('Abdullah ibn 'Amr—Bayhaqī in *al-Da'wāt al-Kabīr*).

260. *Mishkāt:* I heard the Messenger of God say: . . . (Umm Ma'bad—Bayhaqī in *al-Da'wāt al-Kabīr*).

Thou knowest the treacherous glance of the eyes, and that which bosoms conceal.

فإنك تعلم خائنة الأعين و
ما تخفي الصدور۔

261. O God! Make Thou the inward of me better than the outward of me, and let the outward of me be sound. O God! Behold, I beg of Thee the good which Thou vouchsafest mankind, of household and wealth, and of offspring that go not astray, nor send (anyone) astray.

٢٦١۔ اللهم اجعل سريرتي خيرا
من علانيتي واجعل علانيتي
صالحة اللهم إني أسألك من
صالح ما تؤتي الناس من
الأهل والمال والولد غير
الضال ولا المضل۔

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261. *Mishkāt:* The Messenger of God taught me to pray: ... ('Umar—Tirmidhī).

Chapter L

PRAYERS OF THE PROPHET WHEN HE WENT TO SLEEP

262. O God! In Thy name do I live and die.

٢٦٢- اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى

263. In Thy name, my Lord! I lay my side (on the bed), and in Thy name I raise it. If Thou withhold my soul, then have mercy thereon. If Thou send it back, then guard it even as Thou doest guard Thy righteous bondmen.

٢٦٣- بِاسْمِكَ رَبِّيْ وَضَعْتُ جَنْبِيْ وَبِكَ اَرْفَعُهٗ اِنْ اَمْسَكْتَ نَفْسِيْ فَارْحَمْهَا وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصّٰلِحِيْنَ-

264. O God! I surrender my soul unto Thee, turn my face toward Thee, and commend my concern to Thee. I retreat unto Thee for protection, with hope

٢٦٤- اَللّٰهُمَّ اَسْلَمْتُ نَفْسِيْ اِلَيْكَ وَوَجَّهْتُ وَجْهِيْ اِلَيْكَ وَفَوَّضْتُ اَمْرِيْ اِلَيْكَ وَاَلْجَاْتُ ظَهْرِيْ اِلَيْكَ رَغْبَةً

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262. *Mishkāt :* When the Prophet of God went to bed at night, he would place his hand under his cheek and say : . . . (Ḥudhayfah—*Ṣaḥīḥ Bukhārī* ; *Ṣaḥīḥ Muslim*).

263. *Mishkāt* ; Said the Messenger of God : When any one of you retireth to bed, let him brush his bedding from inside the cover thereof. For he knoweth not what hath remained therein. Then let him say : . . . (Abū Hurayrah—*Ṣaḥīḥ Bukhārī* ; *Ṣaḥīḥ Muslim*).

264. *Mishkāt :* When the Prophet of God retired to bed, he would lie upon his right side, and pray (thus) : . . . The Messenger of God said : If anyone reciteth these words (at night) and (by chance) dieth during that night, he shall die as a follower of the natural religion (Islam).

Another report is as follows : The Messenger of God said unto a man : O such an one ! When thou proposest to go to bed, perform the ablution, even as thou performest thy ablution before ṣalāt, and lie upon thy right side and say : . . . Then, if thou chance to die during that night thou shalt die a follower of the natural religion. And if thou rise in the morning, thou shalt rise to welfare (al-Barā' ibn 'Āzib—*Ṣaḥīḥ Bukhārī* ; *Ṣaḥīḥ Muslim*).

in Thee and fear of Thee. There is no shelter nor refuge from Thee save in Thee. I believe in Thy Scripture which Thou hast revealed, and in Thy Prophet whom Thou hast sent.

وَرَهْبَةً اِلَيْكَ لَا مَلْجَا وَلَا
مَنْجَا مِنْكَ اِلَّا اِلَيْكَ اٰمَنْتُ
بِكِتَابِكَ الَّذِيْ اَنْزَلْتَ وَبِنَبِيِّكَ
الَّذِيْ اَرْسَلْتَ۔

265. Praise be to God Who gave us food and drink, provided us sufficiently, and gave us (a place for) shelter ! How many there are who have neither a provider nor a shelterer !

٢٦٥۔ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا
وَسَقَانَا وَكَفَانَا وَاٰوَانَا فَكَمْ
مِمَّنْ لَا كَافِيَ لَهٗ وَلَا مُؤْوِيَ۔

266. Glory be to God !
(33 Times.)
Praise be to God !
(33 Times.)
God is Supreme!
(34 Times.)

٢٦٦۔ سُبْحَانَ اللّٰهِ (ثلاثا وثلثين)
وَالْحَمْدُ لِلّٰهِ (ثلاثا وثلثين)
اَللّٰهُ اَكْبَرُ۔ (اربعا وثلثين)

267. O God ! Lord of the heavens, Lord of the earth, and Lord of all things ! Splitter of the grain of corn and the date-stone ! Revealer of the Torah and the Bible and the Qur'ān ! I seek refuge in Thee from the evil of every evil-doer whom

٢٦٧۔ اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ وَرَبَّ
الْاَرْضِ وَرَبَّ كُلِّ شَيْءٍ فَالِقَ
الْحَبِّ وَالنَّوٰى مُنْزِلَ التَّوْرٰىةِ
وَالْاِنْجِيْلِ وَالْقُرْاٰنِ اَعُوْذُ
بِكَ مِنْ شَرِّ كُلِّ ذِيْ شَرٍّ اَنْتَ

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265. *Mishkāt* : When the Prophet of God retired to bed, he would say : . . . (Anas—*Ṣaḥīḥ Muslim*).

266. *Mishkāt* : Fāṭimah came unto the Prophet of God (one day), and asked for a servant. Thereupon he said : Shall I not show thee somewhat which is better than a servant ? Glorify God thirty three-times, praise God thirty-three times, and magnify God thirty-four times, at every ṣalāt, and when thou goest to sleep (Abū Hurayrah—*Ṣaḥīḥ Muslim*).

267. *Mishkāt* : The Prophet of God would pray thus, when he retired to his bed : . . . (Abū Hurayrah—Abū Dāwūd ; Tirmidhī ; Ibn Mājah ; *Ṣaḥīḥ Muslim*).

Thou art to seize by the forelock. Thou art the First, there is naught before Thee. Thou art the Last, there is naught after Thee. Thou art the Outward, there is naught above Thee. Thou art the Inward, there is naught beyond Thee. Discharge my debt and relieve me from want.

آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ
فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ
فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ
فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ
فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي
الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ۔

268. In the name of God, I lay my side upon my bed for God. O God! Forgive me my sins, and drive away my devil. Redeem my pledge, and make me of the Uppermost Assembly.

٢٦٨۔ بِسْمِ اللهِ وَضَعْتُ جَنْبِي
لِلهِ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَ
اخْسَأْ شَيْطَانِي وَفُكَّ رِهَانِي
وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى۔

269. Praise be to God Who provided me sufficiently, and gave me a place of shelter, fed me and gave me drink, Who favoured me and went far (in favouring), Who bestowed upon me (His gifts) and was liberal (in bestowing). Praise be to God in every estate! O God! Lord of everything and Owner thereof, and Deity of everything! I seek refuge in Thee from the Fire.

٢٦٩۔ اَلْحَمْدُ لِلهِ الَّذِي كَفَانِي
وَآوَانِي وَأَطْعَمَنِي وَسَقَانِي
وَالَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ وَ
الَّذِي أَعْطَانِي فَأَجْزَلَ
اَلْحَمْدُ لِلهِ عَلَى كُلِّ حَالٍ اللَّهُمَّ
رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ وَ
إِلٰهَ كُلِّ شَيْءٍ أَعُوذُ بِكَ
مِنَ النَّارِ۔

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268. *Mishkāt*: When the Messenger of God retired to his bed at night, he would say: . . . (Abū al-Azhar al-Anmarī—Abū Dāwūd).

269. *Mishkāt*: When the Messenger of God was abed at night he would say: . . . (Ibn'Umar—Abū Dāwūd).

270. O God! Lord of the seven heavens and of that whereupon these cast their shadows! Lord of the earths and of that which these uphold, Lord of the devils and of that which these send astray! be Thou my protection against the evil of the whole of Thy creation, lest any of these should trespass on me or oppress me. Mighty be Thy protection and great be Thy praise! There is no god other than Thee, and there is no god but Thee.

۲۷۰۔ اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ
وَمَا أَظَلَّتْ وَرَبَّ الْأَرَضِيْنَ
وَمَا أَقَلَّتْ وَرَبَّ الشَّيَاطِيْنِ
وَمَا أَضَلَّتْ كُنْ لِّيْ جَارًا مِّنْ
شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيْعًا
أَنْ يَّفْرُطَ عَلَيَّ أَحَدٌ مِّنْهُمْ
أَوْ أَنْ يَّبْغِيَ عَزَّ جَارُكَ وَجَلَّ
ثَنَاؤُكَ وَلَا إِلٰهَ غَيْرُكَ لَا إِلٰهَ
إِلَّا أَنْتَ۔

271. O God! Save me from Thy doom on the day Thou wilt raise Thy bondmen. (Thrice.)

۲۷۱۔ اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ
تَبْعَثُ عِبَادَكَ۔ (ثلث مرات)

272. O God! Behold, I seek refuge in Thy Glorious Countenance, and in Thy perfect words from the evil of that which Thou seizest by the forelock. O God! It is Thou Who relievest (Thy

۲۷۲۔ اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِوَجْهِكَ
الْكَرِيْمِ وَكَلِمَاتِكَ التَّامَّاتِ
مِنْ شَرِّ مَا أَنْتَ آخِذٌ
بِنَاصِيَتِهِ اَللّٰهُمَّ أَنْتَ تَكْشِفُ

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270. *Mishkāt*: Khālid ibn Walīd complained unto the Prophet of God saying: O Messenger of God! I remain sleepless during nights owing to insomnia. The Prophet of God said: When thou retirest to bed, say: . . . (Buraydah—Tirmidhī). ("Khālid ibn Walīd" the famous general of Islam, whose battles against heavy odds, and miraculous victories over the powerful Heretics in the early days of Islam, are known to every schoolboy.)

271. *Mishkāt*: When the Messenger of God intended to sleep, he would place his right hand under his cheek, and say: . . . (thrice) (Ḥafṣah—Abū Dāwūd). ("Ḥafṣah" was the daughter of the Caliph 'Umar, and one of the wives of the Prophet.)

272. *Mishkāt*: When abed the Messenger of God used to say: . . . ('Alī—Abū Dāwūd).

bondmen) from indebtedness and sin. O God! Thine army is never defeated; and Thy promise is never broken; and the wealth of the wealthy availeth him not against Thee. Thy glory I extol, and Thy praise I hymn!

المغرم والمأثم اللهم لا يهزم
جندك ولا يخلف وعدك
ولا ينفع ذا الجد منك
الجد سبحانك وبحمدك

273. I implore the forgiveness of God save Whom there is no god, the Living, the Eternal. Unto Him do I turn penitent. (Thrice.)

٢٧٣- أستغفر الله الذي لا إله
إلا هو الحي القيوم وأتوب
إليه. (ثلاث مرات)

274. "God! There is no god save Him, the Living, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who can intercede with Him save by His leave! Knoweth

٢٧٤- الله لا إله إلا هو الحي
القيوم لا تأخذه سنة ولا
نوم له ما في السموت و
ما في الأرض من ذا الذي
يشفع عنده إلا بإذنه يعلم

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273. *Mishkāt*: Said the Messenger of God: Whosoever, when abed, sayeth thrice: . . . God will forgive him his sins though they were as (vast as) the froth of the sea, or as numerous as (the sands of) the sandy hills, or the leaves of the trees, or the days (of the duration) of the world (Abū Sa'īd—Tirmidhī).

274. *Mishkāt*: (Once), the Messenger of God appointed me Trustee of the (food-stuff) of the Zakāt of Ramadān. Then (one day) there came unto me a comer, and began to take away by handfuls some of the food (corn). I, therefore, seized him and said: Verily, I will arraign thee before the Messenger of God. He said: Behold, I am needy, and have upon me (the burden of maintaining) an household, and my need is sore. So I let him go. Next morning, when I rose up, the Prophet of God said: O Abū Hurayrah! What did thy captive yesternight? I said: O Messenger of God: He pleaded sore need and (the burden of maintaining) an household, so I took pity upon him and let him go his way. Said (the Messenger of God): He spake unto thee a lie, and will surely return. I knew that he would return, from the word of the Messenger of God that he would return. So I lay in wait for him. And he came, and began to take away some of the food. So I held him, and said: Verily, I will arraign thee before the Messenger of God. Quoth the man: Leave me, for, behold, I am needy and have upon me (the burden of) an household. And (I promise thee) I will not return. So I took compassion upon

He that which is in front of them, and that which is behind them, whilst they encompass naught of His knowledge save what He will. His Throne includeth the heavens and the earth, the preservation whereof wearieth Him not. He is the Sublime, the Magnificent." *

ما بين أيديهم وما خلفهم
ولا يحيطون بشيء من علمه
إلا بما شاء وسع كرسيه
السموات والأرض ولا يؤده
حفظهما وهو العلي العظيم ۝

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him and let him go his way. Next morn the Messenger of God said unto me: O Abū Hurayrah! What did thy captive? I said: O Messenger of God, he complained of sore want, and (the burden of maintaining) an household. So, I took compassion upon him and let him go his way. The (Messenger of God) said: Indeed, he spake a lie unto thee, and will surely return. I knew that he would return from the word of the Messenger of God that he would surely return. So I lay in wait for him. And he came and began to take away some of the food. So, I laid hold on him and said: Verily, I will arraign thee before the Messenger of God. This is the last of the three times that thou didst pretend that thou wouldst not return, and yet thou returnest. Quoth the man: Leave me, I will teach thee certain words whereby God will profit thee. When thou retirest to thy bed, recite the Āyat al-Kursī up to the end thereof, then behold, there shall always be a guardian from God over thee, until thou rise the (following) morn. I, therefore, let him go his way. When I rose up the next morn, the Messenger of God questioned me: What did thy captive? I said: He offered to teach me certain words whereby God would profit me. Said (the Messenger of God): Now, indeed, he spake the truth unto thee, though he is a great liar. Knowest thou unto whom thou didst speak these three nights? I said: Nay! (The Messenger of God) said: He was the Devil (Abū Hurayrah—*Ṣaḥīḥ Bukhārī*).

* This is verse 255 of Sūrah 2 of the Holy Qur'ān. This is a very well-known verse which goes under the name of Āyat al-Kursī.

He (is) what is in front of them and that which is behind them, whilst they encompass naught of His knowledge save what He will. His Throne includeth the heavens and the earth, the preservation whereof wearieth Him not. He is the Sublime, the Magnificent."

And as I let him go his way, I met again the Messenger of God early upon the morrow. Quoth he unto me: What did thy captive yesterday? O Messenger of God, he complained of sore want, and the burden of maintaining an household, so I had compassion upon him and let him go his way. [illegible]

"Recite the Verse of the Throne," the Prophet said, "whenever thou goest unto thy bed, for there shall not cease to be over thee a guardian from God."

AN EPITOME OF THE TEACHINGS OF ISLAM

By

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WHAT IS ISLAM?

Al-Islām, the name of the Muslim's religion, literally means resignation to the will of God. This name of the religion was announced in Sūrah 5, verse 3, of the Holy Qur'ān. This verse was revealed to Prophet Muḥammad (may God bless and keep him!) during his last pilgrimage to Mecca. A part of the verse reads: "This day have I perfected your religion for you, and completed My favour unto you, and have chosen for you as religion 'al-Islām'." It is wrong to call Islam Muhammadanism.

At the present day, Islam claims approximately 600 million people as its votaries, living in various parts of the world. There is, perhaps, no quarter of the civilised world where a Muslim might not be found breathing. In the cities, towns, villages of all Muslim countries and in most of the prominent non-Muslim cities of the world, the "Adhān," the call of the minaret, is heard five times a day, inviting worshippers to attend the mosque to offer the congregational prayers.

History does not dispute the truth that Islam is a dynamic force, and has in all ages been recognised as such, internationally and politically. In less than a century, after the emergence of Islam, its forces overran half the territories of Europe and Africa and a part of Asia. This vast Islamic Empire remained under the sway of Muslims for centuries.

Though living in different countries and climes, and separated by land and sea, the Muslims of all countries regard themselves as brothers. Islam has linked up their hearts. Had there not been internal disintegrations

among the early Muslims, the spiritual force of Islam might have made them rulers of all the territories which comprise the sun's circle. As Edward Gibbon has said in his *History of the Decline and Fall of the Roman Empire*, "If the Muslims had won the battle of Tours, the Holy Qur'ān would have been taught at Oxford and Cambridge, instead of the Holy Bible."

What are the merits of Islam that have made it such an attractive religion—such a dynamic force ? The answer is, that it teaches simple self-evident truths, which no man of sense can call in question.

The rapid spread of Islam, soon after its emergence, was due to the simplicity and practicability of its teachings, which strongly appealed to the mind of every sane person; secondly, to the missionary fervour and zeal by which the early Muslims were animated for the propagation of their faith.

Islam is essentially a rationalistic religion, in the widest sense of the term "rationalism," free from incomprehensible dogmas and metaphysical subtleties. It does not expect man to do what surpasses his capabilities. Its teachings are compatible with the needs and exigencies of human life. It reconciles faith with facts, and rejects all dogmatic tenets, such as the Trinity, the Divinty of Christ, Vicarious Atonement, the Vedic and Bhagwat-Gita Doctrines of "The Incarnation and the Transmigration of Souls". The crux of Islam is law, not metaphysics.

Islam preaches humanitarianism, universal love, universal benevolence, aims at universal fraternity, and rejects all concepts of racialism and sectarianism. So far as human rights and privileges are concerned, it makes no distinction between prince and peasant, lord and vassal, rich and poor. It is a religion that preaches

peace, love, and equality of men.

The Qur'ān enjoins preaching and persuasion, and strictly forbids compulsion and violence in the conversion of people to Islam. This precept is set forth with the utmost precision in the Qur'ān. "Let there be no compulsion in religion. The right direction is henceforth made distinct from the erroneous one" (2 : 256). The charge that it was the sword that brought about the rapid spread of Islam now no more stands. It has been refuted by a large number of eminent non-Muslim writers. Carlyle has exploded it. Sir Edwin Arnold in his work *The Preaching of Islam* has proved convincingly that the spread of Islam was due to its simplicity and rationality. Mr Gandhi has affirmed the same view.

Islam is against asceticism, monasticism and the hermit life. In order to attain moral and spiritual perfection, the Muslim's head and heart must be disciplined under the strain and stress of worldly life. Muslims must meet one another, and they do meet in mosques, five times a day. No one can learn the art of wrestling and can become a perfect wrestler without practising with other wrestlers. Likewise, no human being can learn the art of attaining virtue and repelling temptations without living in the midst of society.

THE MUSLIM'S CONCEPT OF GOD

God, the Almighty Creator of the Universe, is inconceivable, and therefore indescribable. The Holy Qur'ān abounds in verses relating to God which say that the Creator and Upholder of the universe, the Supreme Ruler, the First Great Cause, the Necessity, the Whole, the First and the Last, the Manifest and the Hidden, is a living, knowing, controlling, wise, merciful, loving, benign Being, whose name is Allah (God). He is alone and has no partner. He is the Creator and Lord of mankind, and of all creatures whom He lovingly watches, feeds and protects. He hears the slightest movement of a straw, knows the dropping of a leaf from a desert-tree, that which a germ swallows in the deep depths of an ocean, what passes in the mind of a mighty emperor, or in the frail heart of an insect, watches the fly that approaches the spider's web. It is He Who has created the myriads of galaxies of stars, whose energies and motions He controls without anxiety, inconvenience, or fatigue.

There are a number of beautiful passages in the Qur'ān about God, to which tributes have been paid by Western translators of the Qur'ān. Throughout the Qur'ān, nothing is more persistently emphasised than the doctrine that there is but One Beneficent, Merciful, Loving God, Who is the Rewarder of righteousness and Forgiver of sins, but Who is Stern in punishing those who rebel against Him. "His command when He intendeth a thing is only that He saith unto it: Be! and it is" (37: 82). About the attributes of God, see 24: 25; 2: 225; 3: 26-27; 6: 59-60; 57: 4, 5, 6; 112: 1, 2, 3, 4 of

the Holy Qur'ān.

With a view to misrepresenting Islam, or through abysmal ignorance of the teachings of the Qur'ān, some early Christian writers described the God of Islam as a "Pitiless Tyrant". It should be remembered, however, that every chapter of the Qur'ān begins with the words "In the name of God, the Beneficent, the Merciful." There are numerous verses in the Qur'ān that speak of nothing else but God's mercy, beneficence and love. The Holy Qur'ān affirms in unequivocal language that the Beneficent Lord "hath imposed mercy on Himself as a law" (6 : 12).

THE RELIGIOUS FAITH

Our reason, or rather our common sense, tells us that this wonderfully organised universe, wherein the forces of Nature are working so systematically and harmoniously, could not have come into being by chance or accident. Our entire organised universe becomes incomprehensible without the postulate of the Divine Creator.

The revolution of the earth and other planets, the rising and setting of the sun and the moon with unfailing punctuality, the regular revolving seasons, the rainfall in due time, the availability in abundance of air, water, fire and all the necessaries of life without which no living creature can exist on earth, the countless animate and inanimate creatures whose creation and existence are a challenge to human understanding, the oceans, rivers, mountains, the myriads of stars in the firmament which do not swerve from the paths assigned to them, nor collide with one another, the human intelligence, consciousness, aesthetic faculty, and the beauty in nature, are cogent proofs of the existence, wisdom and power of the Almighty Creator.

The construction and energy of the atom, and the amazing velocity and revolution of the electron round its nucleus, speak volumes of the might, majesty and magnificence of our Omnipotent Maker. Praise be to God, Lord of the worlds ! Only the spiritually blind is unable to perceive the Creator's Hand in this harmonious cosmos. The Qur'ān says :

> Whoever is blind here, shall be also blind in the Hereafter, and shall wander more widely from the path (of salvation) (17 : 72).

If a man who never saw a watch before comes across one having an exquisite machine, which works and shows accurate time, and on examining it, says that some chance or accident must have manufactured it, we should pronounce such a man an idiot.

There are some scientists who do not believe in the existence of God. To them the invisible is not only the invisible, but it is non-existent. These explorers of physical problems and phenomena complain quite seriously that they are unable to conceive or visualise God. It is difficult to convince them that man's animal intellect is not capable of conceiving or visualising God, and that physical sight has no capacity to perceive spiritual things.

Man is an earth-born creature with a measure of intelligence. His mental faculties, however, have their limitations. They are so constituted that they can be of use and service to him in earthly life only. The human mind can think only relatively, i.e. on the basis and from the standpoint of whatever knowledge and experience it has gathered in the universe wherein it dwells. How then could this relative and finite mind of man, who is a mere earthling, comprehend, conceive or visualise the Supreme Being who is absolute, infinite and transcendental. Intellect has no wings to fly across the spiritual realm.

Though the human mind cannot picture God, there is, nevertheless, an allegorical description of God in the Qur'ān, which reads:

God is the light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive, neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light

upon light! God guideth unto His light whom He will. And God speaketh to mankind in allegories, for God is knower of all things (24 : 35).

Every scientist of today firmly believes in the existence of the electron, though he can neither conceive nor visualise it. The scientist who is unable to see God recognises the electron through its effects. The same scientist presents an anomaly when he says that he is unable to recognise the Creator of the electron. It is one of Nature's ironies that things that are obvious to some intellectuals are obscure to others who are by no means intellectually inferior to them.

The arguments of the atheist, who regards the universe as the creation of blind forces, are of no avail against self-evident truths. If anyone tells me, in broad daylight, that it is night, and attempts to prove his assertion by learned arguments, he might shut my mouth, but my heart and my eyes will never believe that it is night. It is fortunate, however, that among scientists and philosophers there are a number of intellectual giants who affirm with all the emphasis at their command that they perceive the Divine Presence in every particle of the universe. This diversity of views among those who ought to comprehend realities is as amusing as it is amazing. The truth is that religious urge and spiritual insight are Divine gifts, and faith is their product.

Let us, therefore, consider what is religious faith. Faith, in the language of theology, means belief in the unseen. It is not mere credulity. Faith built on argument is always enduring and stable. It is reason alone that takes the initiative and lays the foundations of the edifice of faith. Faith is a Divine agent which expands the intellect and purifies the heart. Just as the human

body grows stronger by constant exercise, so does faith become firmer and finally unshakable through regular prayer and reflection.

First believe and lead a virtuous life ; only then can you be initiated into the mysteries of the unseen. You will never comprehend the workings of the spiritual world unless you build up an unshakable faith in the existence and love of the Benign Ruler and lead a righteous life. This teaching puzzles science and philosophy. Having no experience of the process of spiritual evolution, both find this mode of acquiring knowledge of the transcendental preposterous. A logician thinks it is putting the cart before the horse.

Those who have firm faith in the existence, love, grace, providence, and omnipotence of the Supreme Lord, who pray, fast, repent, practise piety and do righteous deeds, have mystic experiences, from which their faith derives additional strength. Faith in God endows the believer with an optimistic outlook. The firmer the faith is in the Divine Ruler, the stronger will be the hope, the speedier will be the spiritual progress, the sublimer will be the character, the greater will be the courage, and the more peaceful will be the enjoyment of life. Faith is the key which unlocks Heaven's Tr e asury.

THE ISLAMIC CREED

The Qur'ān enjoins mankind to believe in the following five articles which constitute the Islamic creed. These divinely-inspired beliefs are the Muslim's mental notes which govern his conduct :

(1) Believe that there is no deity save God. He is alone. He has no partner, and Muḥammad (peace be upon him !) is the messenger of God. This article of faith is the nucleus of Islam round which its teachings move. Association of partners with God is a mortal sin, since such an association demolishes the very foundations of every religion worthy of the name. The Qur'ān affirms : "He begetteth not, nor was He begotten" (112 : 3).

The articles of the Church of England start with the affirmation : "There is but one being and true God, everlasting, without body, parts, and passions, of infinite power, wisdom and goodness, the Maker and Preserver of all things both visible and invisible." This article is perfectly in keeping with the Islamic faith regarding the unity of God. If a Christian belonging to the Church of England were also to recognise Muḥammad as the Messenger of God, and live up to his teachings, he should have every right to be called a Muslim.

(2) Believe in the Day of Judgement. Believe that on an appointed day the earth shall be dislodged from its orbit and crushed to atoms. The sun and the moon shall collide with each other, and the whole firmament shall get into wild disorder. On that Fateful Day, which is called the Day of Resurrection, human souls of all times, young and old, righteous and wicked,

believers and unbelievers, shall be gathered in the presence of the Supreme Judge, and shall be rewarded or punished in accordance with their virtues or vices.

Belief in this article makes the believer sanguine as well as apprehensive. It constantly reminds him of the happiness or misery that may be in store for him in the life Hereafter. The hope of enjoying heavenly pleasures and the fear of burning in hell-fire induce him to become righteous and restrain him from committing crimes and cruelties. One who is filled with thoughts concerning God, the Day of Judgement and the Hereafter will surely put up a vigorous fight against temptations. Thus, the belief, perforce, reforms the believer's character, and disciplines his spirit. The attainment of moral and spiritual perfection is not feasible without a firm belief in God, the Day of Judgement, and the Hereafter.

There are some moralists who maintain that in this age of science, philosophy, civilisation, and culture, the law of reason should replace the law of religion. This concept is as fallacious as it is foolish. Reason can never suppress or control man's unruly impulses. The philosopher Hume in his book says, "Reason is, and ought only to be, the slave of passions, and can never pretend to any other office than to serve and obey them." It is only the fear of God, the Day of Judgement, the misery of the Hereafter and the hope of attaining eternal happiness that can keep man away from sins, and induce him to become righteous. The Qur'ān repeatedly avers that only those who fear God can reform themselves morally. It says : " (O Prophet !) thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward" (36: 11).

(3) Believe in the existence of angels. They are immortal, spiritual, sinless, invisible, celestial beings—forces of the Almighty Ruler; they perform multifarious duties assigned to them by God, and carry out His commands relating to the affairs of the universe including those of mankind.

Belief in this article of faith has a salutary effect on the Muslim's mind. He feels that he is always in company of spiritual beings who, under instructions from God, watch him, help him, protect him, and record his words and deeds which cannot escape them. He feels that he is never alone, never helpless; moreover, the consciousness that he is being watched by the angels restrains him from committing sins. One ought to know that this material world of ours is encircled by an invisible spiritual world wherein the forces of God are at work. The angels belong to the executive staff of God; they have no legislative powers.

(4) Believe that the Sacred Scriptures, such as the Qur'ān, Taurāt, Zabūr, Injīl, i.e. the Evangel (the law of the Old Testament, the Psalter and the Gospel) and other sacred books, whose originals have disappeared, were Divine revelations.

This and the following article of faith are instructive. The Muslim is required to believe that Islam is not a unique faith teaching something new or unusual that was not taught before, and that the Qur'ān is not the only Divine Scripture. The Muslim must believe that numerous apostles came before Muḥammad, and to them Scriptures were revealed. Those Divine books taught the same truths of religion as Islam teaches.

Muslims maintain that the current copies of the Old Testament, the Psalter and the Gospel are fraught with additions, alterations, omissions, interpolations,

and distortions, and, as such, cannot be relied upon. Since their originals are extinct, Muslims do not recognise them as authentic Divine scriptures. They have lost their pristine purity.

(5) Believe that the former prophets and messengers of God, such as Noah, Abraham, Moses, Jesus, and many others were raised by God. They were sent to reform the communities among whom they were raised. They preached precisely the same faith to humanity, as Islam preaches, and gave the same lessons of moral conduct as Islam gives. But as stated above, their teachings were misunderstood, misrepresented or distorted in different ages.

Islam was promulgated to correct the errors that had intermingled with their teachings. It cannot be denied, however, that the modes of ritual worship, sacrifice, religious ceremonies and marriage laws of those apostles were in keeping with the social conditions and needs of the times in which they lived and preached.

The present-day copies of these so-called Divine Scriptures are fraught with discrepancies and self-contradictions. They contain such scandalous allegations against the recognised apostles as would make even a schoolboy blush.

They allege that Abraham was guility of telling lies ; Lot committed incest with his daughters ; Aaron led the Israelites to worship the image of a calf ; David committed adultery with Uria's wife ; Solomcn the wise worshipped idols to please his wives. What kind of Holy Scriptures are these that contain such defamatory statements against the holy men of God ? What moral leasons do such absurd statements teach ? The Qur'ān does not admit any of these charges levelled

against the above-named godly men.

A number of Christian research scholars have also held that these sacred books were tampered with in different ages, and their present-day copies are not unimpeachable. Matthew Arnold in his work has proved convincingly that the New Testament records are in many respects totally unreliable.

According to the Bible, Jesus said, "There shall come after me a prophet whose name is 'Paraclete'." Paraclete means the "Praiseworthy" or the "Comforter". The meaning of the word *Muḥammad* is "praiseworthy". In numerous verses of the Qur'ān Muḥammad is called a "Mubashshir" which means a bearer of glad tidings, or "Comforter". T.W. Arnold, in his work, has devoted as many as six pages to the explanation of the word Paraclete with reference to Muḥammad. See pages 454 to 460 of his work, *The Preaching of Islam.*

The missions of the prophets who came before Muḥammad were limited. They were all national prophets. The mission assigned to each of them was to preach God's religion to the community or the people among whom he was raised. Muḥammad came as the world-prophet to teach God's religion to mankind of all times.

Belief in predestination is also regarded as the sixth article of the Islamic Creed. But some Muslim theologians hold that it is not an article of the Islamic faith.

THE MUSLIM'S FUNDAMENTAL DUTIES

(Relating to the Practical Side of Islam)

(1) *Ṣalāt.* Offer "Ṣalāt," i.e. the liturgical prayer, the ritual worship, regularly five times a day, at the stated hours. Indeed, prayer is to the soul what food is to the body. Deprive the soul of its food and it must needs languish and perish. Withdrawing from the bustle and excitement of the busy life and holding communion with God at intervals every day builds up a sound frame of mind which is not easily affected by mundane losses and gains. Prayer is not an end in itself. It is a means to an end. The Qur'ān says: "Recite that which hath been inspired in thee of the Scripture, and establish worship. Behold! worship preserveth from lewdness and wickedness, but indeed remembrance of God is more important. And God knoweth what ye do" (29: 45). Praying will make you God-fearing and righteous, and keep you away from sins and temptations. Here Cowper's verse is worth quoting:

> And Satan trembles when he sees
> The weakest saint upon his knees.

You will always be conscious of the Divine Presence wherever you may be, whether in the market-place or workshop, whether in court, council, camp or club. Since human life, in this world of worries and woes, is beset with difficulties and dangers, pains and sorrows, it is only your prayer that can make it bearable, easy and often enjoyable. You will never feel abandoned, as the atheist feels.

Ṣalāt will keep you cleanly, since physical cleanliness, by washing the parts of the body which are mostly

exposed, is a necessary preliminary to ritual worship. A tradition of the Prophet says that the purity of heart is more important than the purity of body.

You will feel that the Divine Friend is ever with you, to help you in your trials and tribulations, solve your difficulties, guide you in your plans and schemes, and bestow upon you His grace and mercy. Since Ṣalāt is offered by assuming different bodily postures, your praying five times a day will keep you in good health. Ritual prayer can be said alone, and in any place. The Messenger of God has said, "All places are the mosques of God." Remember that daily worship is a distinctive feature of the Muslim's life. The institution of Ṣalāt rests upon the precept of the Qur'ān and the example of the Prophet.

(2) *Fasting*. Observe the duty of fasting in the month of Ramaḍān (the ninth lunar month), as ordained by the Qur'ān. Its observance will discipline your body, mind and spirit, purify your heart, and wash away your sins. Nothing spurs spiritual progress so speedily and effectively as fasting does. You will get used to bearing hunger, keeping your temper and restraining your imperious passions, instincts and impulses. This sacred month affords man a suitable opportunity to get rid of habits that are hurtful to the health, such as smoking, use of strong drinks, tea, coffee, snuffing, etc. Fasting improves health, particularly digestion. The observance of Ramaḍān is binding upon adult Muslims of both sexes. The sick, the infirm, the minor, the very old, and the traveller are exempted.

Fasting imposes no hardship. It simply means going without food and drink between dawn and sunset. Thousands of Muslim children fast, though they are not bound to observe fasting under the Islamic law. No

doubt, fasting becomes a rigorous exercise when the month of Ramaḍān appears in summer. Islam discourages asceticism. The only ascetic exercises that the Qur'ān enjoins are the fasting in the month of Ramaḍān and the performance of the Ḥajj. Ramaḍān is regarded as a sacred month for several reasons. One is that the earliest verses of the Holy Qur'ān were revealed in this sacred month. Another reason is that the most sacred night "The Night of Power or Destiny" falls in Ramaḍān.

(3) *Zakāt.* Pay "Zakāt," i.e. the poor-due. It is the obligatory charity enjoined by the Qur'ān. A Muslim is bound under the Qur'ānic law to distribute annually in charity 2½% of his accumulated wealth, excluding specific articles of his property which are exempt from the Zakāt. Under the Islamic law, it is the function of every Muslim government to collect the Zakāt and distribute it among the deserving ; but few Muslim governments are alive to this duty.

Zakāt signifies the purification of the human soul. Since charity purges man of his sins, the poor-due is called Zakāt. In addition to this obligatory charity, the Qur'ān enjoins voluntary charity also, such as feeding and clothing orphans, widows, and the destitute, providing relief for the needy and the indigent, and relieving them of their distress, purchasing slaves and setting them free, etc.

The unity of God, prayer and charity are the constant themes of the Qur'ān. Almsgiving, charity, and beneficence are regarded as cardinal virtues in Islam. No one can call himself a true Muslim without practising these virtues. A man who amasses wealth, gives nothing in charity during his lifetime, and dies leaving all his property to his unworthy children is, beyond doubt, a worthless creature. It is doubtful whether the posthu-

mous charity of an uncharitable man can bless his soul.

Above all, under the Qur'ānic law, treating parents with kindness, serving, freeding and clothing them, and looking to their comforts is the most important duty of a Muslim. Service to parents is a duty, not charity. The Prophet said: "Paradise lies under the feet of the mother."

(4) *Ḥajj*. Perform the "Ḥajj," i.e. the pilgrimage, as ordained by the Qur'ān, at least once in your lifetime, if your means, health, and domestic circumstances permit you to undertake the journey to Mecca, where the Sanctuary of Ka'bah is situated. Mecca is held in great reverence by Muslims of the world for two reasons. One is that the Ka'bah, which was a sacred structure of antiquity in a dilapidated condition, was reconstructed by Abraham and his son Ismā'īl, and sanctified by God. The second reason is that it is the birthplace of Muḥammad (God bless him!).

Several centuries after the earlier Prophets had passed away, Abraham, "the Friend of God, the Father of the Faithful," appeared on earth as an apostle of Monotheism. He proclaimed the Unity of God, and laid the foundation of the edifice of the Islamic faith.

The pilgrim passes the days of pilgrimage in company with a vast concourse of pilgrims arriving from various parts of the world, and on performing the Ḥajj ceremonies with them in a spirit of religiosity, and in an atmosphere of piety, purity, and Islamic brotherhood returns home morally exalted, a much better man, with a changed heart. Several traditions of the Prophet say that by the performance of the Ḥajj, the pilgrim's heart is purged of all impurities, and his past sins are forgiven. The Qur'ān enjoins the Muslim to turn his face towards the Ka'bah (the mosque of God) when he stands

to warfare of a fanatical kind, for the conquest of non-Muslim countries.

So far as the right of self-defence is concerned, Islam does not concur with Christianity. If individuals, communities and nations are deprived of their right of self-defence, justice will cease to exist. Might will be the right of the mighty. Aggression and tyranny, disorder and chaos will prevail everywhere, and the social life of the people will be totally disorganised. He who makes himself a worm cannot complain if others trample upon him. A Muslim will fight an aggressor tooth and nail. "An eye for an eye, and a tooth for a tooth," is the principle of his life. The Qur'ān, however, inculcates forgiveness and forbearance, provided that the practice of these virtues will not result in mischief.

The above-mentioned important ritual duties which are incumbent on Muslims of both sexes, are called "The Five Pillars of Islam".

THE TEACHINGS OF THE QUR'ĀN

The Holy Qur'ān teaches Islam. Muḥammad (may God bless him!) was the living, acting, speaking picture of the Qur'ān—the Sacred Book personified. He led an exemplary life, strictly in conformity with the Qur'ānic teachings; and by his personal conduct and example taught his followers, and through them all mankind, how to live up to them. Thus the records of his utterances and actions (called Aḥādīth, i.e. the trations) expound not only the lessons of the Sacred Scripture, but also teach how to act up to them. The Qur'ān is a comprehensive Divine Code of principles, precepts, commands, prohibitions, and ordinances that guide us to lead the ideal life which our Creator wishes us to lead.

Profession of the Islamic creed, and observance of the fundamental practical duties mentioned in the foregoing chapters indicate merely the semblence of a good Muslim's character. Implicit faith in God and formation of the Islamic character are the main and oft-repeated themes of the Qur'ān. The Sacred Book urges man to shun all sins of omission and commission, relating to word, deed, and thought, and cultivate all those virtues which will qualify him to act as God's true representative on earth. Here the question arises "What is virtue?"

Writers on Ethics have discussed the essential nature of virtue. According to Socrates, virtue is identical with a knowledge of the good or wisdom. Plato teaches that wisdom, fortitude, temperance and justice are the four cardinal virtues. Aristotle holds that

virtues are the habits of an excellent man who distinguishes and chooses the mean or middle way between right and wrong. Christianity recognises humility, chastity, and charity as excellent forms of virtuous living. Augustine regards charity as the source of all virtues. According to the teachings of Islam, virtue signifies conformity in disposition, character or conduct to the standard of right, as set by the Qur'ān.

Add to your faith virtue ; and to virtue knowledge. That is what Islam teaches.

The Qur'ān teaches all those principles of right behaviour that come within the domain of Ethics. The reader will have an idea of the comprehensiveness of the Qur'ānic teachings on reading the following paragraphs, wherein I have enumerated, from memory, the virtues and vices of which the Qur'ān speaks. Many precepts and admonitions relating to human conduct which escaped my remembrance have been left unmentioned.

It may be argued that the Theological and Platonic virtues are comprehensive enough to include, by implication, all the rules of moral conduct. It should be borne in mind, however, that since the Qur'ān addresses not only the intellectual elite, but all human beings of various standards, of calibre and capacity, it commends each virtue and condemns each vice individually, so that the value of each virtue and the evil that each vice entails may be brought home to all.

The Qur'ān urges mankind to attain purity of mind, purity of action, and purity of speech, to love good and detest evil. It lays stress on faith, hope, and charity (known as the Theological virtues), and on wisdom, fortitude, justice, and temperance (called the Platonic virtues).

Besides the virtues mentioned above, the Qur'ān contains emphatic precepts on placing complete reliance on God in religious and temporal affairs. It inculcates on mankind the virtues of righteousness, beneficence, benevolence, philanthropy, self-sacrifice, generosity, service to humanity, piety, chastity, truthfulness, restraining anger, forgiveness, forbearance, patience, courage, prudence, etc. It commends the establishment of universal fraternity, enjoins the propagation of the Islamic faith and emphasises a number of other virtues that cannot be enumerated in this short paragraph.

The Qur'ān forbids all sins relating to property, such as cheating, fraud, swindling, theft, robbery, bribery, accumulation of wealth by unfair means, usurping movable and immovable properties of others and their rights over them, hoarding, under-weighing, usury, gambling, prodigality, squandering wealth, even indiscriminate charity.

The Qur'ān forbids all sins of thought and feeling, scepticism, agnosticism, malevolence, malice, jealousy, suspiciousness, self-conceit, haughtiness, unjustifiable hatred, vindictiveness, spite, niggardliness, lethargy, despair, duplicity, craft and cunning, etc.

The Qur'ān forbids all sins of the tongue (speech) such as perjury, falsehood, misrepresentation, slandering, backbiting, tale-bearing, boasting, foul speech, gossip, idle and ill-natured talk, even sneakish whispering in a meeting, impertinence, insulting, and hurting the feelings of others, inquisitiveness about other people's private affairs and spying except on enemies in a war, hypocrisy and dissimulation.

The Qur'ān forbids all sins relating to the palate or taste, such as eating pork, the flesh of certain animals and birds which is hurtful to the health, drinking blood,

taking strong drinks and intoxicants. The Qur'ān disapproves self-indulgence and gluttony, and enjoins eating and drinking in moderation.

The Qur'ān strictly forbids sexual immorality, and strongly condemns all sins of the flesh such as adultery, fornication, sodomy, homosexuality, debauchery and libertinism, obscenity and lewdness in every form, as heinous crimes. The Qur'ān has prescribed exemplary punishments for such sins ; flirtation and immodest conduct are forbidden. Alas ! among most of the atheistic nations of today, hedonism is the approved philosophy and a chartered libertine may indulge in all sorts of forbiddem carnal pleasures with impunity.

The Qur'ān forbids all sins affecting the human body, such as homicide, causing physical hurt of any kind to anyone by any means, except the hurt that is caused in self-defence, or is required by justice. Suicide is condemned as a mortal sin.

The Qur'ān enjoins good manners, rules of etiquette, decency and decorum, shows the right way to behave in public and private life, and teaches how to walk humbly and talk politely. It emphasises perfect physical cleanliness, without which ritual worship is forbidden. No religion of the world insists on physical cleanliness so persistently as Islam does.

The Qur'ān has laid down laws relating to inheritance, gifts and testaments, marriage, dower and divorce, and civil laws to be administered by the judiciary. It has laid down penal laws prescribing punishments for a number of sins.

The Qur'ān requires every Muslim to be a missionary and social worker. His most important social duties are to propagate the teachings of Islam, to preach righteousness, and prevent wickedness, to make mankind

God-fearing, to fight cruelty and aggression, to help the oppressed, the needy, and the destitute, and to be generous, kind and courteous to relatives, friends, neighbours, orphans, widows, and slaves, to feed the starving, to treat Muslim slaves as brothers, and to look to the comforts of prisoners.

The Qur'ān enjoins Muslims to honour the treaties, pacts and alliances which they may have entered into with foreign nations, and to fulfil their individual promises, obligations, and commitments.

THE STATUS OF WOMAN IN ISLAM

The Qur'ān has raised the status of woman, and recognised her right of equality with man. Before the advent of Islam, woman was regarded, in all civilised and uncivilised parts of the world, as a chattel, a marketable commodity. Islam is the only religion that has exalted her rank in society. The Qur'ānic ordinances have bestowed upon her the right of inheritance. She inherits in her capacity as mother, grandmother, great-grandmother, as wife, daughter, or sister, even as a distant relative of a deceased person whose near relatives are dead and gone. She can inherit the kingdom of her ruling father if he dies leaving no male issue. Raḍīyah Sulṭānah, daughter of Altamash, the emperor of India, and Chānd Bībī, daughter of the Sulṭān of Ahmadnagar, ruled over large provinces of India, in the thirteenth and sixteenth centuries respectively.

Under the Qur'ānic law marriage is a civil contract, not a sacrament. A Muslim woman is free to marry whom she chooses, and is not bound by the decision of her parents in choosing her husband. She has the right to deny her husband his conjugal rights if he fails to pay her dower or maintain her well. She can obtain a court-decree of divorce if her husband forsakes her for a long time or becomes cruel or infamous or suffers from impotency or any obnoxious disease, or fails to maintain her.

Prior to the promulgation of Islam, a man in Arabia could have any number of wives, or concubines. The Qur'ān limited the number of wives and permitted a Muslim to have four wives at a time, provided that

he could treat every one of them with impartiality. Since such an impartial treatment is not feasible, he must have only one wife. The licence to have four wives, though qualified by the deterrent proviso of "impartiality," may seem unfair to woman. But Islam does not compel a woman to marry a man who has already a wife. Why should she marry a married man ? If she does so and suffers, it is her own fault. Exceptions apart, as a general rule, monogamy becomes a great impediment in the social and economic life of poor communities or the war-stricken countries where a large number of youths die in battles. In such social and economic conditions monogamy encourages prostitution.

The Pardah system (the veil) is not ordained by the Qur'ān. It was imposed on woman by custom. In modern times, however, it is being discarded in all Muslim countries.

SLAVERY

Islam has virtually abolished slavery, though not by an express ordinance. Under the Islamic law a slave must be treated as a member of his master's household. He must be fed and dressed in the same manner and style as his master feeds and dresses himself. If a slave embraces Islam, he becoms, in effect, his master's brother. In Muslim countries thousands of slaves, in the past, married their masters' daughters. Zaid the Prophet's emancipated slave married the Prophet's cousin Zainab. History testifies that a large number of Muslim slaves inherited the thrones of the rulers whose slaves they were. During the thirteenth century, half a dozen Muslim slaves ruled over large parts of India, on the demise of their masters. There are a number of injunctions of the Qur'ān which serve as effective measures to bring about the emancipation of male and female slaves. For instance, the expiation of certain sins can be effected through the liberation of slaves.

THE HOLY QUR'ĀN

Besides the commands and prohibitions relating to the virtues and vices mentioned above, there are hundreds of precepts, injunctions and ordinances in the Qur'ān that have bearing on economic, social, political and military affairs.

On reading the preceding paragraphs, the reader who has not studied the Holy Qur'ān critically is likely to charge the author with verbosity. He might run away with the impression that these paragraphs merely mention the names of virtues and vices, pious and impious thoughts, feelings and deeds of mankind, with a sweeping assertion that the Qur'ān deals with them all. The reader is assured, however, that he will find in this wonderful Sacred Book of Islam, not only commands and prohibitions regarding the virtues and vices mentioned above, but a vast variety of Divine precepts relating to God, the Holy Prophet, man, and his duties on earth. The Qur'ān itself affirms that it contains "everything wet and dry" that man ought to know.

Some non-Muslim students experience difficulties in studying the Holy Qur'ān. They fail to see any logical sequence in the arrangement of its chapters and verses; hence, through ignorance, they think it is "a confused book". It is necessary, therefore, to call their attention to some facts concerning the process of its composition, to some of its salient features, and to the mode and manner of its revelation.

In the first place, it should be borne in mind that the Holy Qur'ān is not a book dealing with any specific subject, such as Mathematics, Logic, Chemistry, or

Physics, so that its contents should have been arranged in a logical order. The Sacred Book is composed of 113 chapters, containing 6666 verses, dealing with numerous subjects. The Divine teachings, contained in the Book, were revealed to the Prophet, during twenty-three years of his prophetic mission.

The earliest revelations were regarding God's existence, unity, omniscience, omnipotence, and other attributes; also regarding man's relations with God, and the religious and secular duties which man was bound to perform on earth. A large number of verses were revealed from time to time, to teach the virtues that enable mankind to attain spiritual perfection. Many others were revealed to guide the Prophet when he was compelled to fight battles in self-defence, or when he had to meet the persecutions of the idol-worshippers or to deal with unforeseen circumstances, events, incidents, accidents, relating to his mission, or affecting the people whom he was striving to convert to Islam. As soon as the Divine messages were revealed, the Prophet conveyed them to the people.

The Prophet's mission was to promulgate Islam, which meant that he had, in the first instance, to bring about complete reformation of the idol-worshipping depraved Arab tribes, who were living in abysmal ignorance of moral principles and were continually engaged in tribal fightings, drinking, gambling, womanising, and swindling, and then to make them instrumental in reforming the rest of mankind.

Since it was risky to rely on any premeditated plan for the conversion of these unruly tribes to Islam, the Prophet always depended on Divine guidance to enable him to choose suitable lines of action for the eradication of their vices and wiles. When the needed

guidance came, he acted up to it, and preached accordingly. He taught the people whatever God taught him.

These verses were recorded in different chapters, in accordance with the instructions of the Prophet. Thus, the Holy Qur'ān is a collection of passages which were revealed from time to time, on various occasions, in respect of various matters. A codification of these Divine teachings was never the Divine Scheme.

Though in the current copies of the Holy Qur'ān, the chapters are not divided into distinct paragraphs, nor do the verses bear headings; nevertheless it is not difficult for an intelligent reader to make out which verses refer to what particular points, and from which verse the statement of a fresh subject begins. The small chapters, that are on the last pages of the Book, mostly deal with specific subjects; and the statements contained therein are connected and coherent. A student will find no difficulty in studying them.

I would advise every English-knowing student of the Holy Scripture who does not understand Arabic to study 'Abdullah Yūsuf 'Alī's translation of the Qur'ān. It is the product of many years of labour and research by him. It is a free translation, and its great merit lies in its lucid explanation of every verse. The translator is concerned more in bringing home to his readers the precise sense of the text, than in rendering literally the Arabic expression into English. The translator's commentary on the Sacred Book is very interesting. It is concise, to the point, and never tedious. To my mind, no translation of the Qur'ān can help a student of the Holy Book so much as the rendering of it by 'Abdullah Yūsuf 'Alī (may his soul rest in peace !).

In one of the foregoing paragraphs I have mentioned that certain virtues are comprehensive enough

to embrace the whole category of virtues; for instance, wisdom or justice. A wise or just man will, naturally, practise all virtues and shun all sins. Every sin hurts others and the sinner himself; likewise every virtue profits others or the virtuous man himself. Wisdom or the sense of justice will exhort man to be virtuous, and will not permit him to be sinful. In the Qur'ān there are a large number of brief precepts couched in short passages; each of them is comprehensive enough to cover the whole philosophy of Ethics. A few passages of the Qur'ān are quoted below.

The Qur'ān has emphasised wisdom in several verses. It says: "He giveth wisdom to whom He will, and he unto whom wisdom is given, he, indeed! hath received abundant good, but none will bear it in mind, except men of understanding" (2 : 269).

We know the Ten Commandments of Moses relating to moral behaviour. Let the reader compare them with the following concise and condensed passage of the Qur'ān which allows no virtue or vice to escape it. "Behold! God enjoineth justice, beneficence, and the giving to near ones whatever should be necessary for them; and He forbiddeth lewdness, wickedness and oppression. He warneth you that haply ye may be mindful" (16 : 90). In the above passage justice, beneficence and charity are commended and lewdness, wickedness and oppression are condemned. What else does moral philosophy teach? This passage is recited in every Friday sermon, since it embodies all the moral teachings in a nutshell.

Sūrah 103 of the Qur'ān is a comprehensive sūrah. The reader will see how precisely it emphasises the virtues of "word," deed, and thought. "I swear by Time! Behold! man is ever in loss, save those who believe and

do righteous deeds, and exhort one another to truth, and exhort one another to fortitude."

The whole sūrah consists of three verses. It emphasises faith, beneficence, truth and fortitude. Faith refers to "thought". The way of thinking of the man who believes in God is basically different from that of an atheist. The thoughts of a believer, if not pious, will not, at any rate, be sinful. Next, the sūrah exhorts the doing of righteous deeds. The last part of the sūrah refers to "word". Every person in the course of a day commits scores of major and minor sins in talking, of which he is not conscious. His speech is likely to involve lying, or slandering, or backbiting, or exaggeration, or self-praise, or hurting the feelings of others, or uttering blasphemy, or immodest ideas, or suggestions of sinful thoughts, and what not! Hence according to the above sūrah every utterance is bound to be sinful, except the one that exhorts mankind to practise the cardinal virtues of faith, beneficence, truth and fortitude.

THE HOLY QUR'AN IS A MIRACLE

The Qur'ān enjoins a unique position in the literature of the world. Indeed, for the last fourteen hundred years, it has been standing as a miracle, unparalleled, inimitable, untranslatable. From the standpoint of beauty of diction and elegance of expression, lucidity, brevity, and the Divine teachings it contains, on spiritual or temporal subjects, no literary work can rise to its height.

It was revealed during an age when the poetically gifted Arabs regarded themselves, perhaps justly, as the most expressive and eloquent people of the world. The Qur'ān challenged them and the literary geniuses of the world saying: "and if ye are in doubt concerning that which We reveal unto our slave (Muḥammad), then produce a sūrah of the like thereof, and call your supporters besides Allah if ye are truthful" (2 : 23).

The second challenge is in the following verse: "Or say they: He hath invented it ! Say ! Then bring a sūrah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful" (10 : 39).

The third challenge of the Qur'ān is: "Say, verily, though mankind and the jinn should assemble to produce the like of this Qur'ān, they should not produce the like thereof though they were helpers one of another" (17 : 88).

The fourth challenge is: "Or say they: He hath invented it ? Nay, but they will not believe ! Then let them produce a speech like thereof, if they are truthful" (52 : 33-34).

It is noteworthy that, though there are several brief

sūrahs in the Qur'ān, containing three or four verses such as sūrahs 103, 108, 110, no Arab scholar, nor any literary genius, has during the last fourteen centuries been able to compose anything that can stand comparison with them.

The Muslims regard the Qur'ān as a miracle for all times. Besides, if the views of the non-Muslim critics, who have paid tributes to the Qur'ān and acknowledged its uniqueness, are compiled, they will easily make a bulky volume. As the scope of this chapter will not admit many quotations, I shall mention only the views of some Western critics whose mission in life was to criticise Islam.

Bosworth Smith in his book *Muhammad* says at page 290 :

> It was the one miracle claimed by Muḥammad his standing miracle he called it and a miracle indeed it is. . . . The Qur'ān is unapproachable as regards convincing power, eloquence and even composition . . . and to it was also indirectly due the marvellous developments of all branches of science in the Muslim world.

Palmer in his Introduction to *The Qur'ān* says at page iv :

> That the best of Arab writers have never succeeded in producing anything equal in merit to the Qur'ān itself, is not surprising.

Muir in his book *Mohammad* says at page 155 :

> We may well say the Qur'ān is one of the grandest books ever written, sublime and chaste, where the supreme truth of God's unity is to be proclaimed ; appealing in high-pitched strains to the imagination of a poetically gifted people, where the eternal consequences of man's submission to God's holy will or rebellion against it, are pictured ; touching in its simple, almost crude earnestness, when it seeks again and again encouragement or consolation for God's messenger, and a solemn warning for those to whom he has been sent, in the histories of the Prophets of old.

Goethe is quoted in Hugh's *Dictionary of Islam*, at page 526 :

> [Muḥammad] with the help of the Qur'ān succeeded so well and so strangely captivated the mind of his audience, that several of his opponents thought it the effect of witchraft, and enchantment . . . its style, in accordance with its contents and aims, is stern, grand, terrible, . . . ever and anon truly sublime. Thus this book will go on exercising through all ages a most potent influence.

Marmaduke Pickthall in his Foreword to his *Meaning of the Qur'ān* says :

> The book is here rendered almost literally, and every effort has been made to choose befitting language. But the result is not the glorious Qur'ān, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Qur'ān—and peradventure, something of the charm—in English.

The Prophet was unlettered. He could not read the Arabic alphabets. It was humanly impossible for him to be the author of a book of such supernatural excellence.

Unquestionably, the language denotes the man. There are thousands of speeches and sermons of the Prophet on record. The style of expression of these sayings of the Prophet is basically different from that of the Qur'ān. This affords us irresistible evidence that the Holy Qur'ān is a Divine scripture, and the Prophet is not its author.

INDEXES

I. ARABIC WORDS AND PHRASES EXPLAINED IN FOOTNOTES

II. LIFE SKETCHES

III. PRAYERS

This index will be helpful though it is not exhaustive. The reader will find prayers suiting his purpose in various other pages of the book not mentioned in this index. Here page numbers are indicated in bold type, followed by prayer numbers in roman type.

IV. GENERAL